THE

MISSIONARY HERALD.

VOL. XCIX. — APRIL, 1903. — NO. IV.

A Week of Prayer.

WE call attention again to the appeal issued by representatives of nearly all the foreign missionary Boards of the United States and Canada, including Baptists, Congregationalists, Lutherans, Episcopalians, Methodists, Moravians, Presbyterians, and several other bodies, for the observance of the week beginning April 5 and ending with Easter Sunday as a time for special and united prayer for the evangelization of the world. The time named is "Passion Week," in which multitudes of Christians recall day by day the history of our Lord's last week upon the earth. The sufferings and death of our Lord were for all men, not merely the few who witnessed his agony and crucifixion. It avails little for us to remember what he endured if we do not also remember why he thus endured and for whom. Unless we are blind spiritually we shall remember that it was not for the few that he bore his cross, but for mankind in every clime and every age. We enter into the spirit of Passion Week only as we keep in mind the far-reaching purpose of that passion. We join then in this appeal for united prayer at the time suggested, that Christ may see of the travail of his soul through the preaching of his gospel to the ends of the earth. A leaflet bearing on this appeal for prayer will be sent to pastors of churches throughout the country, and copies can be obtained at the offices of the American Board by all who desire them.

Bicycles Wanted.

A REQUEST made in the *Missionary Herald* for November last for bicycles for the use of native pastors in the Madura Mission has brought two gifts of the kind, which have been sent forward to do their good work in Southern India. The reading of this request has led Miss Russell, of Peking, China, to ask for yet more. She says: "Five or six of our native helpers have country fields and many villages to visit, and they could do two or three times the work if they had a quick way of getting over the ground. Are there not," she asks, "in many attics and storerooms wheels that will be gladly given for this work which has been most encouraging in cities and villages? Had our helpers wheels they could visit two or three villages in the time it now takes to visit one." We trust that we may receive many responses to this request. Never mind what the patterns of the bicycles are, only they should be strong and serviceable. If sent to our Missionary Rooms they will be forwarded and do good missionary work.

The Deputation to Africa.

THE American Board began missionary work in Africa sixty-eight years ago, yet no secretary and no deputation from the Board has ever visited its missions in that continent. Such a deputation has been in contemplation for two or three years past, and the urgent request of the missions for such counsel and help as a deputation might give is now to be gratified. At the request of the Prudential Committee the Oak Park Church, of Illinois, has generously released its pastor, Rev. Dr. Sydney Strong, for this service, and Francis O. Winslow, Esq., well known in Massachusetts as connected with Y. M. C. A. work, has consented to serve as the lay member of the Deputation. Both of these gentlemen are corporate members of the Board. Dr. Judson Smith, as the Secretary having the charge of the African missions, would naturally have gone as the representative of the Executive Board and would gladly have done so, but in view of many pressing problems at the Rooms, among which may be named some relating to China and Micronesia, the Prudential Committee has decided that the Deputation shall be accompanied by the Editorial Secretary, Rev. E. E. Strong, who, aside from his long familiarity with all the work of the Board, has had some special connection with the African missions. Mr. Winslow being already in Europe, the Deputation, it is expected, will meet in London about the 20th of April and sail from Southampton for Capetown the last of the month. Some examination will be made of the English and Scotch missions in Cape Colony, and if practicable the French mission in Basutoland will be visited. Several weeks will be spent in Natal, during which the annual meeting of the Zulu Mission will be held. Part of July and August will be spent in visiting the East African Mission in Gazaland. The means of communication between the east and west coasts of Africa are such that a visit to the West African Mission is impracticable without unduly prolonging the work of the Deputation. It is hoped that its labors, as indicated above, may be finished in about six months. Will the friends of Africa and of missions keep in mind this Deputation when they pray?

Conditional Donations.

WE are happy to report that a large number of our friends are making safe investments for themselves in connection with conditional gifts which they are making to the American Board. By this plan the Board receives gifts, of any desired amount, binding itself to pay donors semi-annually a sum equal to a fair rate of interest, so that these donors will be absolutely assured of the income they need so long as they live, and then, without delay or cost or question of any kind, the whole sum given will be used for missionary purposes. The advantages of this plan for the donor are (1) safety and permanence of investment, with no care whatever of the property; (2) regularity and certainty of income; (3) the avoidance of cost and delay and whatever else may be involved in the settlement of an estate. The amount paid to the donor must, of course, depend upon his or her age, and should be a matter of mutual agreement. Those who would learn more particularly about the plan are urged to write to the Treasurer of the Board, Frank H. Wiggin, Esq., 14 Beacon Street, Boston.

Financial.

THE report of the receipts for the month of February, given below, is cheering so far as the donations from churches and individuals are concerned. The increase from this source for the month is over $13,500, but the legacies for February, as well as for six months of the financial year, are still greatly behind those of the corresponding period a year ago. While, therefore, the increase in donations for the six months is encouraging, the decrease in legacies makes the total decrease from all sources for the six months over $16,000. For such variations in the legacy account the Twentieth Century Fund is designed to provide a remedy. Would that that fund was completed! It is a most hopeful sign that the living donors are apparently awake to a sense of their responsibilities and privileges, and we trust that in view of the likelihood of serious falling off by the close of the year in legacies, the living donors will greatly increase their gifts.

	February, 1902.	February, 1903.
Donations	$33,613.36	$47,269.47
Legacies	10,536.33	4,071.23
	$44,149.69	$51,340.70

	6 mos., 1902.	6 mos., 1903.
Donations	$268,941.29	$277,233.79
Legacies	48,354.52	23,570.23
	$317,295.81	$300,804.02

Increase in donations for six months, $8,292.50; decrease in legacies, $24,784.29; total decrease, $16,491.79.

President Riggs, of Euphrates College.

WE are glad to announce the election of a president for Euphrates College at Harpoot. Since the resignation of Pres. C. F. Gates, Rev. Dr. Herman N. Barnum has been acting president, but he has greatly desired that the post be filled by some younger man. The trustees of the college in America and the managers in Turkey have heartily united in the choice of Rev. Henry H. Riggs, who only a year since was sent out as a missionary to Cesarea, in Western Turkey. Mr. Riggs is of missionary stock, being the son of Dr. Edward Riggs, of Marsovan, and grandson of the late Dr. Elias Riggs. Born in Turkey, and familiar with the history and traditions of that land, he is master of the Armenian and Turkish languages. He was graduated with high honors from Carleton College, of Northfield, Minn., and subsequently taught for three years in Anatolia College, at Marsovan; after that pursuing his theological studies at Auburn Seminary. He is believed to be admirably fitted for the important post to which he has been called. The latest report from Euphrates College gives the number of students in the college proper as 109, but including the lower grades and the preparatory department the students number 1,045. During the past year the receipts of the college from tuitions and fees amounted to $2,908.

Revivals.

Do not fail to read the accounts of the revivals in Central Turkey, especially at Aintab, Zeitoon, and Geben. Not alone in one institution of Aintab has the Spirit's power been felt, but on the college, the hospital, the orphanages, as well as on the three churches, the blessing of the Lord has rested most remarkably. Dr. Merrill says that the college students who have come into the new life are among the most influential in their classes, and their quiet yet clear testimonies are very effective.

Outcries.

Letters are coming to the Rooms in response to the notifications sent to the missions in November last in regard to their appropriations for the year 1903. It is enough to say they are not pleasant reading. Though kindly in spirit, the distress of our missionaries at the inadequacy of the supplies granted them is great. A letter now before us from Mr. Winsor, of Sirur, states that the deficit for the general work in his last year's account was 2,485 rupees, a little over $800, and the appropriations for 1903 will involve a similar deficit for the present year, making necessary the dismissal of six village teachers and other reductions. Mr. Winsor exclaims: "It is simply killing. I have braved the foe in battle, but that's nothing to this."

Spain and Mexico.

Especial interest attaches to the photograph from which the cut on the cover of this number of our magazine is taken. Miss Achaval, the young Spanish woman who sits surrounded by her Sunday school class, is a graduate of Mrs. Gulick's International Institute for Girls in Spain. How she came to cross the ocean and come to Guadalajara in Mexico, we do not know, but it is a fact that these two remote missionary stations of our Board are brought together through Miss Achaval, who is now a teacher in the Corona Institute at Guadalajara. This is another among numberless illustrations of the way in which work done in one region, often remote, reaches out and blesses people in quite another part of the world.

The Late Dr. George W. Harding.

Since our memorial article concerning Dr. Harding was given in the last number of the *Herald*, letters have been received from his missionary associates in India, giving particulars of his sickness and death, which occurred on January 14. His death has called forth uniform expressions of sorrow over the loss sustained, and of admiration of the character and work of Dr. Harding. He is spoken of as a physician and surgeon of eminent talents. Dr. Beals, his young associate in the medical work at Ahmednagar, who was most constant in his attentions to his beloved brother, writes of him: "The entire Christian community was very deeply affected. He had bound himself to them in a remarkable way during his brief service here. His command of the language, his appreciation of the people and sympathy with them, and his tireless efforts to relieve those who were ill, as well as the large success that attended his efforts, had all drawn them to him in a very exceptional way." Colonel Corkery, the British civil surgeon stationed at Ahmednagar, who was

repeatedly called in consultation, wrote thus of Dr. Harding: "In all my professional experience I have never seen any man face his death so manfully. If you could have seen the manly way in which he faced death, and the grand manner in which his poor widow behaved at the time, it would have helped you in your grief, and you would have glorified God for witnessing such a sight." In a minute adopted by the Marathi Mission, at a special meeting, his associates referred specially to Dr. Harding's "inherited love for missionary work, his eminent fitness as a physician, his surgical success, his genial nature, and his calm and just judgment, together with other accomplishments of unusual attraction, which gave promise of an exceptionally useful career as a missionary physician in this land of his birth. His life has been cut off at the very opening of its large promise."

Seeking the Lost.

THE heroic spirit of Chalmers, the martyr of New Guinea, is illustrated by a passage in one of his letters just brought to light, in which he refers to his purpose to visit those whom he calls "my cannibal friends in the Namau district." He says: "The Akerave natives of that district killed eleven Maipuans lately, and left nothing but their bones. We must get amongst them as soon as possible." There are those whose first thought in view of the savage nature of these cannibals would have been to get well away from them. The Christian zeal of Chalmers led him to exactly the opposite conclusion. Men so wicked and cruel must be reached as soon as possible.

Britain and India.

THE marvelous work accomplished in East India within the past 200 years through the agencies of the British government is strikingly indicated by a phrase in the address of Lord Curzon the Viceroy, at the great Delhi Durbar, in which King Edward of India was recognized as Emperor of India. He said, "What Alexander never dreamed of, what Akbar never performed — namely, pacify, unify, and consolidate the great mass into a single homogeneous whole — is, in my judgment, the most impossible phenomenon in history, and the greatest wonder of the modern world."

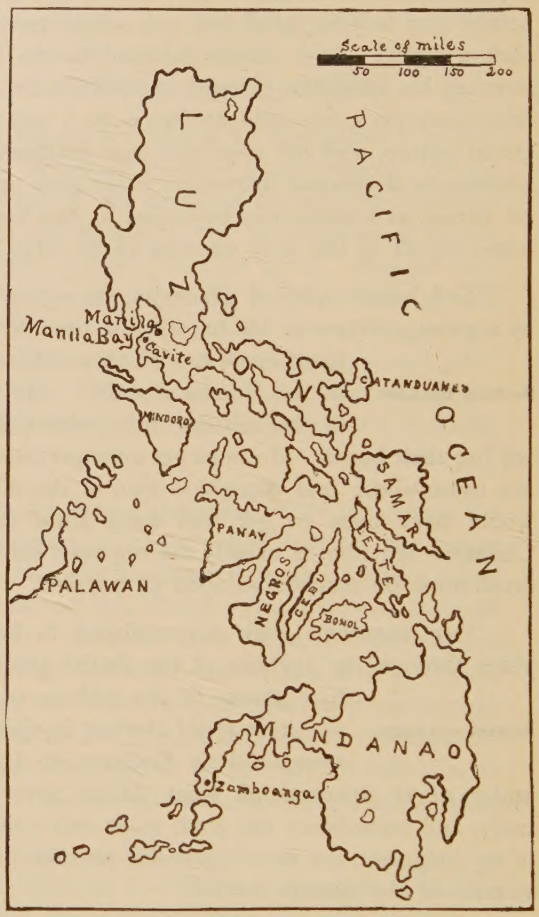
A New Movement in Italy.

AMONG the modern movements bearing upon the progress of Christianity none is more impressive than the publication and circulation, apparently under the direct sanction of the papal authorities, of a new translation of the Gospels and Acts. The translation is put forth by a new society at Rome, bearing the name of St. Jerome, whom the Roman church honors as the translator of its version of the Scripture known as the Vulgate. The new translation is in the language perfectly familiar to the Italian people. There are many notes, which, of course, bear the Roman Catholic interpretation of the Scriptures. Nevertheless, the Scriptures are here to give their own teaching, and come from the Vatican press. The first edition is of 100,000 copies, and sold, in paper covers, for four cents, and in cloth for six cents. The movement is of great significance. It certainly looks as though the Catholic Church had withdrawn from its age-long contention that the Scriptures must not be given to the laity.

The preface to this copy goes so far as to speak of "our Protestant brethren." We gratefully note the recognition of Protestants as "brethren" in this movement. May God bless it abundantly!

Our Missionary in the Philippines.

Rev. Mr. Black, after a stay in Manila of one month, started, December 17, for the island of Mindanao, and was greatly favored by obtaining passage on a United States transport, the officers of which were very courteous and helpful. They reached Zamboanga on Christmas Day, having stopped at several ports on the way down; among them, Puerta Princessa and Jolo. It was with great satisfaction that Mr. Black looked for the first time upon the island which is to be his chosen field of labor. He soon found that there was a large field for work. He mentions specially the heathen tribes of Subanor, numbering 75,000 on the northwest coast, 30,000 Visayans on the northeast coast, and 20,000 Manobos on the southeast coast.



THE PHILIPPINE ISLANDS.

There are about three hundred Americans living in Zamboanga, and some of them are desirous of having a church organized. The latest date from Mr. Black is January 8, reporting cordial relations as existing between himself and our government officers, who have placed at his disposal the records and reports concerning the people and places on the island of Mindanao. Mr. Black says that his health is good, and he has no trouble with climate or food.

Another Translation.

It will be seen by the letter from Mr. Channon, of Kusaie, on a later page, that another language has been reduced to writing, into which some portions of the New Testament and a hymn book have been translated and printed. This adds to the list of the languages into which the Scriptures have been translated by those connected with the American Board. The work was done in the

language of Nauru, or Pleasant Island, the most southern of the Marshall group, where Mr. Delaporte and wife have been living and laboring for only four years. The story of this work, though very brief, as well as that of the religious awakening on Kusaie, where now there are less than a score of adult natives who have not made a profession of Christian faith, as given in Mr. Channon's letter, is most cheering.

Mission Hospitals.

A MASSACHUSETTS physician sends to us, with his cordial approval, an extract from an article in *American Medicine*, in which Dr. Nicholas Senn, of Chicago, who has recently been around the world making a study of hospitals and surgical methods, gives some impressions of what he had seen. Dr. Senn says: "The missionary physicians have been the pioneers in disseminating modern medicine throughout the distant East, and in establishing outposts for scientific research. In many of the small laboratories of the missionary hospitals, original work is being done which would be creditable to larger and better equipped institutions."

ROBERT MOFFAT once said, many years ago, but the truth is as true now as it was in Moffat's day, "It is not keeping expenses down but keeping faith and enthusiasm up that gives a clear balance sheet."

Macedonia.

SINCE our last issue there has been little apparent change in the situation in Macedonia. The Powers have united in demanding of the Sultan that reforms be inaugurated there, and he has promised to carry out the measures asked for. It is widely questioned whether these reform measures, even if carried out, will afford the desired relief. In the meantime, the situation in the extended zone of unrest seems to become more and more intolerable. The pastors and preachers are bravely staying with their people, although convinced that they are surrounded by threatening and increasing peril. Our missionaries fear no personal violence either at Monastir or Salonica, the only places in which they reside. We can only wait and pray that if the struggle must take place it may be brief and decisive.

Taught to Play.

SOME of the new girls who have recently been received into the orphanage at Aintab, to take the place of boys who had left to earn their own living, were so poor and so distressed that they did not know how to play. When they first came they would sit all huddled together under the wall during play time; they had to be brought out and shown what it was to play. They soon learned, however, and now they take hold most gladly with the other children. What a poor, cramped life theirs was which never suggested to them the thought of playing. They are very grateful now for the kind friends who have let some light into their lives, and it is said that in the children's meetings they are now taking a glad part in the praises.

UNION AND FEDERATION IN JAPAN.

BY REV. J. D. DAVIS, D.D., KYOTO.

THE Twentieth Century is to see great advances made in church union and federation. Japan will not be behind in movements of this kind.

The General Conference of missionaries in Tokyo, two years ago last October, was a powerful incentive to this movement. Nearly all the missionaries in Japan, representing every board of missions which is at work here, met together in a most harmonious and successful conference for eight days. There was inaugurated there a plan for co-operation upon which all the missionaries in Japan, except the Episcopal group, have already entered. A representative committee is appointed, and ready for mutual consultation and co-operation.

A representative committee to promote Sabbath observance was also appointed at the Conference, and "The Japan Sabbath Alliance" is now thoroughly organized, with a constitution, and with committees at work preparing literature on the subject and organizing branches in all the leading cities of the empire.

The union of nearly all the workers in Japan in the "Forward Movement" during the last two years was another outcome of the Conference, which has united the churches and the workers as never before, and which has stimulated the Christians to active work, and led thousands into the fold.

Another union movement which was fostered by the Conference is the Union Hymn Book, which is approaching completion, in which a majority of the churches in Japan unite, and also the preparation or compilation of one hundred hymns which all the churches in Japan use in common.

A union committee had been at work during the last few months arranging for union evangelistic services in connection with the great Exposition which is to be opened in Osaka next March, to last for five months. All the boards and workers in central Japan, foreign and Japanese, unite in this. Nearly three thousand yen have been contributed for the expenses; a large building has been rented near the entrance of the Exposition, and the various churches and missions are all united in five groups: Baptist, Congregational, Episcopal, Methodist, Presbyterian, and each group becomes responsible for the speakers and the conduct of the daily meetings for two weeks in turn.

A union committee is also at work arranging for the meetings to be held in connection with the visit of Dr. Pentecost. He comes under the auspices of the Congregational and Presbyterian Boards, especially, but representative union meetings will be held in most of the leading cities.

This movement toward union is also seen in Doshisha. Its President, the Hon. K. Kataoka, is an elder in the Presbyterian church. Two of the principal professors are members of the Presbyterian church, one is a member of the Methodist church, and one is a member of the Baptist church. Two members of the Board of Directors are members of the Episcopal church. This close union and federation in work is proving a source of great strength

to the churches and workers. God is blessing them in it. It is also making an impression upon the thinking, intelligent classes in Japan. There is a decided trend toward Christianity among the higher circles in Japan. Count Okuma has recently encouraged the opening of a preaching place in close proximity to his great school, the Waseda College, and Marquis Tokugawa, the last representative of the Tokugawa line of Shoguns, has invited the Hon. S. Ebara, one of the leading Christians in Tokyo, to speak on Christianity in the Marquis' own residence, in the capital, to an audience made up of men of rank and position.

With an earnest gospel faith and with united effort, the Church in Japan may look for great results in the near future.

A BIBLE ATMOSPHERE.

BY REV. A. E. COLTON, FIELD SECRETARY OF AMERICAN BIBLE SOCIETY.

I HAVE seen a man lower a lighted lamp into a well before he would go down to do some necessary work there. He told me that if there was not enough oxygen there to sustain life the lamp would go out. Abandoned mines, before they are reëntered, must have this lamp test before men will run the risk of working where the air may be vitiated by deadly gases. Oxygen is frequently forced into such mines before work is resumed.

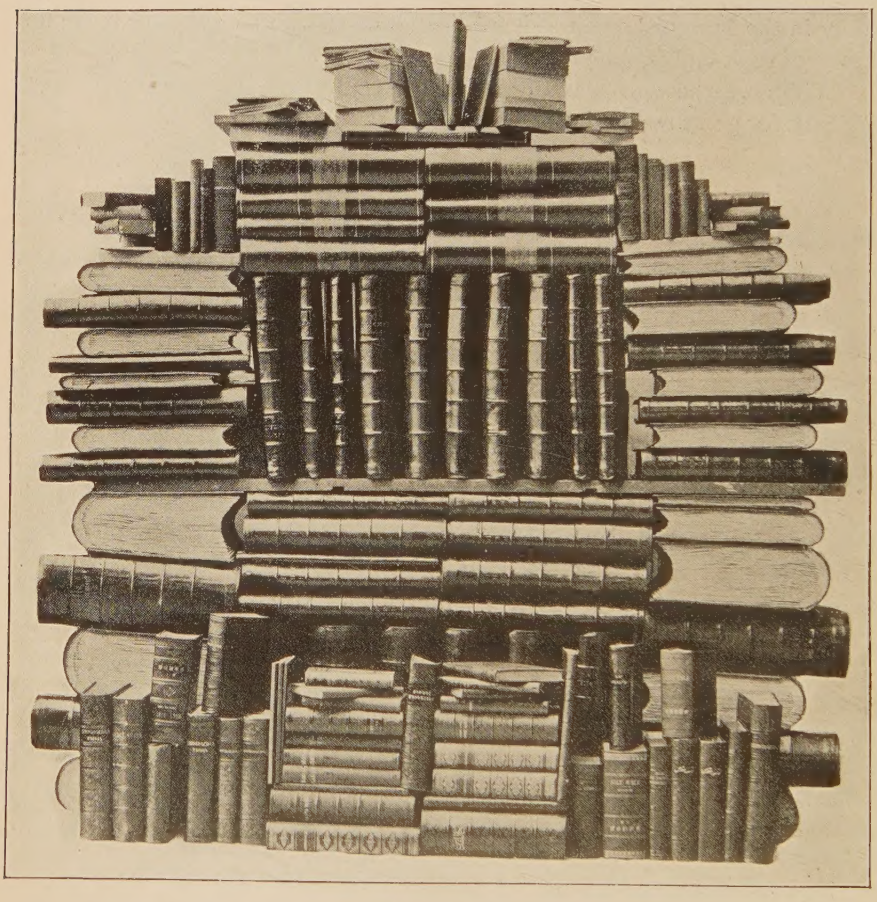
If anyone plans to do Christian work in any part of the world, the first thing to do is to make an atmosphere, and that is always done by preparing and distributing the Scriptures. No light will burn long in the miasmas of the pagan world unless the oxygen is provided. Where that is provided the church, the school and Christian institutions can be sustained.

For eighty-six years the American Bible Society has been creating atmospheric conditions for missionary success by taking the Bible to the homes of the people. Name any mission station and there you will find the Bible Society at work with the oxygen — an essential factor in missionary success. Indeed, many a missionary is now working where for years the Bible Society had been preparing the way by circulating the life-giving and life-sustaining Word.

Few appreciate the amount of heroism required to place the Bible in the hands of those who have not had it. And the heroism is found in two classes of workers, widely separated in tastes and ability, but both necessary to the success of the work. In the first class are the translators, who after a long course of study, specially in the Hebrew and Greek, have been set apart for this work requiring scholarship and abilities of a high order. Accustomed to the refinement and companionship of cultured men, with openings before them for honor and emolument, they have heroically turned to a life on foreign shores, with uncongenial surroundings, a suspicious priesthood, among uncultivated, if not savage or semi-savage people. Often they have had to begin by reducing a language to writing, and always finding these languages a poor medium for conveying to the people the ideas of truth,

purity, and righteousness which the Word of God contains. The work of the missionaries of the American Board who have accomplished the great task of translating the Bible, in whole or in part, into at least twenty-five languages deserves to be counted among the heroic and glorious achievements of the last century.

Missionaries of other organizations, Carey, Morrison, and Martyn, were



A COLLECTION OF BIBLES.

In large part translated by missionaries of the American Board.

pioneers in this great work, but in their wake have followed scores of missionaries of the American Board. We cannot by any means name them all; among them were Van Dyke, Eli Smith, Riggs, Goodell, Schauffler and Herrick in Syria and Turkey; Bridgman and Blodget, and many others in China; Greene in Japan; Winslow, Spaulding, Hazen, and Gordon Hall in India; Grout, Ousley Sanders, and Stover in Africa; Bingham, and Pease, and Logan in Micronesia. Other names quite as well worthy of mention might well be recorded here.

We must mention here that scholarly missionary of the Episcopal Church, Bishop Schereschewsky, for thirty years a well-nigh helpless invalid, who, with marvelous patience, has translated the Bible into the Mandarin and Easy Wenli dialect, able to use the typewriter only with a single finger, but wholly unable to hold a pen. Debtors to him are the hundreds of missionaries in China now using his translation; debtors to him are the governments of the world, who will all profit by China's acceptance of Christianity; but debtors

SCRIPTURES NOW USED BY AMERICAN BOARD MISSIONARIES: THE LANGUAGES INDICATED BELOW:

1. Arabic.
2. Bohemian.
3. Zulu.
4. Tonga.
5. Sheetswa.
6. Bulgarian.
7. Bibles for the Blind.
8. Armenian.
9. Armenian Turkish.
10. Turkish.
11. Mandarin.
12. Easy Wenli.
13. Canton Colloquial.
14. Mandarin and English.
15. English and Canton Colloquial.
16. Japanese.
17. Spanish.
18. Slavic.
19. Hawaiian.
20. Kusaian.
21. Gilbert Islands.
22. Ponapean.
23. Marshall Islands.
24. Ruk.
25. Scriptures in English.

to him far more than these are the millions of China who, in the quiet of their homes, can read of a Father's love and a Saviour's forgiveness.

After the translations have been made and copies have been multiplied by the Bible Society, there remains a great work to be done before the new Bible atmosphere can be secured. For this end a second class of laborers must be secured. Not less than four hundred colporters are employed by the Bible Society in many lands. These laborers are not trained in schools, but they know men. The Bible is to them a Book of life. Brave, persever-

ing, tactful, consecrated, these men enter the homes, and shops, and market-places of the people and leave with them the "Silent Missionary." Always working with the missionaries, frequently directed and advised by them, they cover vast stretches of territory, carrying by boat, or bullock cart, or *jinrick-sha*, or in packages on their backs, to the waiting millions, "The Book of Heaven," as many call it.

There are often immediate results from this work, but sometimes there will be years before the missionary can follow up the interest awakened by the reading of the books scattered among people far from their mission stations. As a result of this work there have sprung up in every continent of earth, and in multitudes of islands of the ocean, churches and schools and the institutions of a Christian civilization. In the new atmosphere the Bible has created all these institutions can exist and flourish.

The cuts given in this article show two collections of copies of the Scriptures or portions issued by the American Bible Society, now in use by the missionaries of the American Board in their several fields. A large part of these are of translations made wholly or in part by missionaries of the American Board, and all of them were printed and supplied by the American Bible Society.

In the second picture, where the volumes are numbered on each title-page, the list gives twenty-four in foreign languages, and the number twenty-five is added, since in many of the Board's mission fields the English Bible is in constant use.

HIGHER EDUCATION AND PERMANENT EVANGELIZATION.

BY SECRETARY JAMES L. BARTON, D.D.

The policy of the American Board is to help the people of all countries to help themselves. It tries to make them understand their own needs and then show them how to meet these needs. The missionaries teach them to manage their own church affairs, conduct their own schools and assume leadership in the religious work carried on among them. In order to accomplish this, colleges and training schools of a high grade are absolutely essential Already we have between three and four thousand trained Christian native pastors, preachers, teachers and Bible-readers who have come from our schools and who are recognized Christian leaders, many of them drawing their support, in whole or in part, from their own people.

In this way native institutions, under native leadership, grow up into independent, aggressive, self-perpetuating forces, working together towards the same end as that for which we work. For the accomplishment of this end the American Board has today sixteen collegiate institutions, in nine different countries, and in twelve different missions. These countries are Africa, Ceylon, India, China, Japan, Mexico, Spain, Bulgaria and Turkey. All of these colleges are the natural outgrowth of the new intellectual and spiritual life which has created a demand for educated leaders. Four of these institu-

tions are for girls, two are for both sexes, and the rest are for young men alone. They have 3,721 students, including the preparatory classes. These students are taught by 68 American and 168 native professors or instructors. These colleges directly or indirectly reach and influence, at the lowest estimate, 150,000,000 of people in the nine countries mentioned. They are American colleges, in which Anglo-Saxon Christian morality and integrity are the foundation of all teaching and discipline. They are alone and unique, each in its own country and field, with no rivals, and favored with a constituency whose increasing demands upon them they can never hope fully to meet.

These institutions form a vital part of our missionary work. Without them we could never hope to reach a point where native churches and schools can become independent. In order to reach this degree of completeness, there must be a trained native force to bear responsibility as it passes over from the hands of the missionaries. We deem it to be of higher importance to raise up men and women who shall direct native institutions than it is to hold the control in our own hands. It is in this way only that there can be established genuine native churches and schools, belonging to the land and becoming a vital part of the religious life and thought of the people. The success of our policy of training a worthy Christian native leadership has already been demonstrated. Other societies that began with the avowed purpose to evangelize only, without educating, have reached the limit of their ability, for they have demonstrated that under this policy they can plant only such institutions and organize only such churches as the missionaries themselves can personally direct. They are abandoning their old methods and are now either taking native leaders from the schools of other boards or organizing schools of their own.

While this is the only natural and logical method of planting permanently the Church of Christ and Christian schools in a non-Christian country, it is also the most economical method *as related to the supply of missionaries*. As soon as a missionary succeeds in organizing a native church, it can be put under the care of a carefully trained native pastor, who will enlarge and strengthen its numerical and spiritual forces, while the missionary moves on to other fields. This method leaves the missionary free to plan and carry out other campaigns of conquest, while he has about him a constantly increasing army of efficient native men and women. Many of these natives are far better equipped for pastoral and general evangelistic work among their own people than the foreign missionary ever can be. Today in the missions of the American Board for every ordained foreign missionary, not including physicians, there are twenty-three trained native Christian workers, and this number is constantly increasing.

This is also the natural and most economical method *financially*. The salaries of these people are necessarily much less than the salaries of the foreign missionaries. The people themselves would never think of supporting the missionaries, even if it were wise to have them do so. But they will support their own native pastors and teachers, and they will combine to sus-

tain evangelists in the newer parts of the field and organize home and foreign mission boards to carry the gospel to the regions beyond. Not less than two hundred churches of the missions of this Board have trained native pastors and pay all their own expenses. A large number of Christian mission schools are entirely self-supporting, and a large number of churches and schools are partially so.

A self-supporting, self-governing and self-propagating church is finished work, becoming itself a center for righteousness, an example and source of inspiration to others, and a power for evangelization independent of mission boards and missionaries. When we can have established enough of these independent churches and schools in the countries where we are at work to insure their self-propagating efficiency, our mission there will have been accomplished. This cannot be done, and the very suggestion of the policy becomes absurd, without the presence in those countries of strongly equipped institutions of collegiate and theological grade, in which the native leaders shall be prepared for this work and in which also shall be trained many others who must form the leading aggressive lay force in those churches and throughout the Christian community.

The American Board, through the wise foresight and patient labors of its missionaries, has such a body of educational institutions encircling the world. In them are gathered some of the choicest minds in Mexico and Japan, in China, in India and Ceylon, Bulgaria, Spain, Africa and Turkey. The success of this work has been amply demonstrated in the trained men and women who now occupy positions of great influence and recognized leadership in the work. The popularity of these schools is clearly seen in the wide patronage they receive from all classes, and in the large sums paid by the people themselves for the education of their sons and daughters.

If our work is ever to eventuate in thoroughly established, native manned and independent Christian institutions which support and govern themselves, in every country where we are conducting work, we must strengthen these colleges and enlarge their equipment. These colleges can never have the strength derived from permanency or do their work under reasonably favored circumstances, until each college is endowed sufficiently to give it a permanent income. Only under these conditions can it make substantial and steady progress and plan its work successfully.

In America, an endowment of one million dollars is regarded as small for a college or university, and many institutions with a much larger endowment than that are pleading for more money. In some institutions in this country $100,000 is hardly regarded as sufficient for the endowment of a single professorship. Among our mission colleges there are several in which the total expenses, as far as funds from America are concerned, would be met at the present rate of expenditure with the annual income to be derived from less than $100,000. $1,600,000 judiciously distributed among them would sufficiently endow, for the present, all of our sixteen collegiate institutions, and provide for a few essential buildings, and we do not anticipate that this endowment will ever need to be greatly increased.

The Prudential Committee of the American Board is anxious to receive endowments, in whole or in part, for this necessary educational work. These endowments can be memorial, if desired, and the trust will be faithfully administered by the Prudential Committee or by the several special Boards of Trustees who have the financial care of four or five of the different colleges. A permanent investment of $100,000 made in this way will insure the successful future of a collegiate institution that is influencing an entire race or country, and that must perpetually stand at the foundation of all wisely conducted mission work. The American Board could not carry on its work today except as it relies upon the product of these schools for its aggressive, normal, effective working force. The hope of every department of our work centers in the native Christian workers, and these in turn are the finished product of our higher educational institutions.

The sixteen collegiate institutions here referred to, and upon which the American Board relies for its trained native Christian workers, are the following, in the order of their organization. Ten of them have theological departments and directly train men for the ministry.

Jaffna College, Jaffna, Ceylon — under a Board of Trustees in Massachusetts.

Central Turkey College, Aintab — under Trustees appointed by the Prudential Committee.

Doshisha, Kyoto, Japan — under Trustees in Japan, the Prudential Committee holding funds in trust.

Euphrates College, Harpoot, Turkey — under Board of Trustees in Massachusetts, appointed by the Prudential Committee and the Woman's Board.

Collegiate and Theological Institute, Samokov, Bulgaria — under the Prudential Committee.

Kobe College for Girls, Kobe, Japan — under the Prudential Committee and the Woman's Board of Missions of the Interior.

Central Turkey College for Girls, Marash, Turkey — under the Prudential Committee and the Woman's Board of the Interior.

Anatolia College, Marsovan, Turkey — under the Prudential Committee.

Pasumalai College, Pasumalai, India — under the Prudential Committee.

North China College, Tung-cho, China — under the Prudential Committee.

International Institute for Girls in Spain, Madrid, Spain — under the Prudential Committee and the Woman's Board of Missions, and a separate Board of Trustees.

American College for Girls, Constantinople, Turkey — under the Prudential Committee and a Woman's Board of Trustees.

Amanzimtote Seminary, Adams, South Africa — under the Prudential Committee.

Colegio Internacional, Guadalajara, Mexico — under the Prudential Committee.

Foochow College, Foochow, China — under the Prudential Committee.

International College, Smyrna, Turkey — under the Prudential Committee.

FOR CHRIST'S SAKE.

All Christians are accustomed, and for this they have ample warrant in the Scriptures, to conclude their petitions to the throne of grace with the phrase, "This we ask for Christ's sake." It is in the name and relying upon the merits of our Divine Redeemer that we may anticipate acceptance before God, and he who comes with any other plea must come without hope. "Whatsoever ye shall ask the Father in my name, he will give it you," said our Lord; and again, "Whatsoever ye shall ask in my name, that will I do." It is only when we have a profound sense of dependence upon him that we can come with assurance of an answer to our petition. We gain the ear and get the blessing of our Father in heaven when we base our supplication upon the work and sacrifice of his Son in our behalf. This is a fundamental fact to the Christian, and it finds constant expression in his prayers as he lifts them "for Christ's sake."

But this phrase presents another thought, reciprocal to the one suggested. It is that we who ask for all needed blessings for *ourselves*, for Christ's sake, have before us something to do *for him*, that he may receive what he wishes and what is his due. Manifestly it is unreasonable that we should be ever basing our pleas for divine mercy on the person and work of Jesus for us, while we neglect the work which Jesus bids us do in his behalf. If for his sake we ask something for ourselves, we are bound for his sake to do what will please him. And it is only when our hearts prompt us to do for Christ what lies within our power that we are in the right attitude to ask from Christ what we need.

It is one of the best blessings bestowed upon the follower of Jesus that he may not only bear on his heart a love for his Master, but that there are open to him constantly certain ways in which he may please that Master. Enthroned though he is, and exalted beyond all our conception, he yet looks to us for a service in matters which deeply concern him. Let us keep ever fresh in our hearts the truth that the love for men which brought Christ from heaven to earth, so far from being exhausted, is as deep and constraining as ever, and that his compassionate heart is yearning for the redemption of all whom he once came to earth to save. For his sake, therefore, we should desire and work for their redemption. The travail of his soul he is waiting to see. The praises of the heavenly host do not prevent him, so the Scriptures tell us, from looking toward earth with longing and expectation for the coming day when the world shall be brought to his feet. These are things which Christ desires, and for his sake we should seek them, and our prayers which are in his Name should have reference not alone to our needs but to his desires. We may plead for him as well as for ourselves. That majestic hymn of Watts beginning,

> "Jesus shall reign where'er the sun
> Does his successive journeys run,"

in one of its stanzas, based upon the Messianic Psalm, the seventy-second, followed strictly the thought of the original when it said, "For him shall

endless prayer be made." Some later hymn books have altered the line so that it may read, "*To* him shall endless prayer be made." Probably this was done because it seemed presumptuous to suggest that men should be engaged in supplications for Christ. But no! the Scriptures say it, and we are right when we sing,

> "*For* him shall endless prayer be made,
> And blessings throng to crown his head."

So let there be continual prayer for Christ's sake, both as covering his wishes as well as our own needs.

LETTERS FROM THE MISSIONS.

Micronesian Mission.

A NOTABLE WORK AT NAURU.

A LETTER from Mr. Channon dated December 14 reports that Mr. Delaporte and wife, who for four years have been stationed at Nauru, often called Pleasant Island, had arrived at Kusaie, bringing with them a manuscript translation in the language of Nauru of the Gospels of Matthew and John and five of Paul's Epistles, also a hymn book containing sixty-six hymns. These they wished to have printed for use on their island. Of Mr. Delaporte Mr. Channon says: "He has proved to be an earnest and indefatigable worker. He has been on Nauru but four years, still he has mastered the language, translated the above Scriptures, besides building mission buildings, starting two outstations, and working a marked transformation in the natives. He has a growing church, with an average congregation of 400 or 500."

This is a remarkable record as to what has been accomplished at this island, and the friends at Kusaie undertook to do the work of printing in the short time that was allowed by the return of the steamer to take Mr. and Mrs. Delaporte back to Nauru. In this way they printed an edition of 500 gospels and epistles, and 500 of the hymn book. The larger part of these were bound, the work being done by the members of the training school; the scantiness of the apparatus at hand is shown by the fact that the trimming of the whole thousand copies was done with a penknife.

A REVIVAL ON KUSAIE.

MR. CHANNON gives the following brief but most cheering report of an awakening on their island: —

"The work on Kusaie continues most favorable. A movement, perhaps the most remarkable since the beginning of the work here, has been constantly gaining force, until now less than a score of natives over fourteen years of age remain who have not made a profession of Christ.

"In August a Jubilee Anniversary of the coming of Mr. and Mrs. Snow was held, and proved a blessed as well as a pleasant occasion. There was an extended program, in which the old customs and conditions of natives were compared with the present ones. At the evening service, an earnest appeal was made for all to begin the second half century on the side of Christ. Much personal work had been done and this bore fruit. Several gave their hearts to Christ. This proved but the beginning. Meetings were held during the following week, with constant conversions, until almost all the natives

have made a confession of Christ. A Christian Endeavor Society has been organized for the young people, which has a regular attendance of over 100, with forty active members. No doubt some of their converts are less earnest than others, and some may have been only following the example of others, but the most skeptical observer would admit that the Spirit of God is working mightily among the Kusaians."

FROM PONAPE.

The last letter from this island bears date of December 10. The station at Oua, which was destroyed at the time of the coming of the Spaniards, has been fully reopened, the new houses having been completed. Miss Foss reports the work on the island: —

"You will be interested to hear that our house at Oua is finished, and we moved into it six weeks ago. We have ten boarding school girls and two more are coming next week. They are a very obedient, diligent set of girls, interesting and bright. We are educating and training them to be useful Christian women, and some day they will be ready to teach others. These girls come from homes where there is no restraint or government, and no idea of cleanliness or neatness, yet they take kindly to school discipline, and the home life with its regular habits soon leaves its mark. But a greater change comes over them when the Spirit of God comes into their hearts and shines out in their faces. The gospel has a wonderful influence on the lives of these people. In the work of moving and getting settled in our new home, the girls have done their part willingly and cheerfully. The new ones are not used to work, but they are happy in doing what they can. There are a great many things to be done to the house, such as painting, putting up shelves, and little things that are needed. The girls will have a part in the planting, weeding, and making paths. We commenced our first term of school at Oua five weeks ago. I have charge of this school, while Miss Palmer is teaching the boys that come up from Mr. Gray's school. It seems quite remarkable that after twelve years' labor in the Gilbert, Ruk and Mokil work, that I should be privileged to settle down at Oua, on the same spot where Mr. Rand's house was burned by the Spaniards, and also where I expected to live when I entered the field. It is remarkable, too, that Ponape is again opened to the gospel and schools are re-established. I can praise God that he has given me a part in the blessed work of giving the gospel to the Ponapeans. My health continues good and I find joy in the Master's service."

Miss Foss speaks of the fertility of the soil, so that breadfruit, limes, bananas, are abundant for the supply of the school. A good deal is done by the missionaries in relieving the sufferings of the sick, especially in the healing of ulcers. Miss Foss writes: —

"One of our girls asked me how it was that all the sick that came to us were cured. 'Is it because you pray?' she asked. I told her that we always prayed for our sick ones. Healing their bodies is another way to get near their hearts. They will listen to the story of Jesus, and are often touched, even moved to tears. The German doctor has been very kind. He has let us have medicine and has treated our girls when we have taken them to the hospital, and he has never made us any charge. Last Sabbath was communion Sunday at Kiti. Mr. Gray was there and admitted into the church an old couple, a Manila boy, and five of our young people, in whom I have had a special interest. I pray that these may grow and develop into strong Christian characters and helpers in the work. The Kiti school, with dear Nanpueipei at the head, is in a flourishing condition. The little ones are taught to write almost before they can read.

Nanpueipei is a motherly woman and, like Nanpei, her good husband, has a heart big enough to take everybody in. In former days there used to be a prosperous church at Anepein, a village in the Kiti tribe. Since the coming of the Spaniards there has been a gradual falling off, and at the time of our coming to the island there was hardly a Christian on the place. Some of the Christians attend the Kiti church on the Sabbath, and the midweek prayer meeting. Miss Palmer and I have been there and held meetings, and at the present time there seems to be an awakening among the people."

RUK AND THE MORTLOCKS.

LETTERS from Ruk are very brief. Miss Elizabeth Baldwin reports that their family of girls now numbers forty-five, and she writes in good cheer as to their progress. With Mr. Stimson she made a tour of the Mortlock group on the *Carrie and Annie*, and in spite of the inconveniences of the voyage she returned stronger than for several months previous.

Mr. Stimson's report of the tour through the Mortlocks is occupied chiefly with details of his administration of affairs at the different islands at which they called. They were gone from Ruk thirty-five days, and only twelve and a half of these days were spent on shore. The *Carrie and Annie* and its management proved very unsatisfactory. The population of the Mortlock group is given as 4,310. There are now 1,490 living church members, of whom ninety-seven were added last year; 1,223 is given as the school attendence. At most of the stations visited Mr. Stimson went over the lists of church members and spoke to the deacons and others on their responsibilities, secular and religious. Many cases of defection were reported, and the details of the dealings with the offenders are recorded. For instance, at Losap, Mr. Stimson followed up the admonitions given a year ago by Mr. Price to the pastor and deacons "for permitting wooden images of birds, in large numbers, symbolic of their old demonism, to ornament the beams and rafters of the church. Fair promises were made to remove them — but I found out some months ago that the promises had not been kept and wrote a sharp letter to the officers of the church to remove them. But now I found a number still left. It was during Sunday morning service that I espied them, and I ordered all of them hewn down before Sunday school, and it was done."

At some places, as at Lukunor and Oniop, there were large congregations, and the people were very cordial and gave most excellent attention. The Lukunor church during the past year has had fourteen men and their wives engaged elsewhere in Christian labors.

The report of Mr. Stimson shows the great need of more frequent visitation of the Mortlock group and a more constant oversight of the pastors and churches, and this cannot be done until a better vessel is provided for the use of the mission.

East Central African Mission.

AFFAIRS AT MT. SILINDA.

MR. FULLER reports that he has been appointed principal of the school at Mt. Silinda, a work to which he can give his attention until such time as the materials needed for the development of the industrial work shall have arrived. He is already studying the questions that relate to the proper cultivation of the soil and the best products to be raised, and he is convinced that a work can be inaugurated which ultimately shall be self-supporting. He is greatly pleased with the natural re-

sources of the region, but two or three men are needed to develop properly this industrial work. He says: —

"There has been a happy outcome of the long controversy with the Portuguese Government regarding land, which results in the addition of between 3,000 and 4,000 acres of land to the mission estates. This includes about 1,000 acres adjoining this farm, on which is located a fine water power. Mr. Bates, Dr. Thompson and I have looked this site over today, and I am deeply impressed with its value to the future development of the great resources of this magnificent farm.

"School starts out with an enrollment of more than 100, with seventeen boys and eight girls in the boarding department. The interest seems marked, and I am deeply impressed with the opportunity for the development of character in these boys and girls. One can hardly appreciate the change that takes place in a 'kraal' boy or girl after even one year in the school, and three years make new creatures of them. I shall be glad indeed when members of the Deputation visit us and see what is being done for these poor, ignorant children. Miss Gilson has done a great work here and Miss Herrick has carried it on finely. Njapa is a valuable man in the school, and I hardly see how the work could be carried on without him. We have pressed Mounu 'Mpini' into service to teach Zulu, Bible and singing to the younger scholars. Mrs. Thompson retains the 'inquirers' class, and Mrs. Bates the sewing class."

Western Turkey Mission.

Dr. George F. Herrick, of Constantinople, reports some visits at outstations which have greatly cheered him. At Bardezag he was much impressed by the high school which Dr. Robert Chambers has secured by dint of much skill and labor. At Adabazar he found the church, under its native pastor, still holding "its unique position as a self-reliant, enterprising and growing power in all that region." The girls' high school, under the care of Misses Farnham, Kinney and Riggs, with its more than 200 pupils, he speaks of as "one of the very best of the higher schools for either sex, to be found in Turkey." Dr. Herrick writes of his visit at

ADRIANOPLE.

"Adrianople is a great city, an important center, and it has been a missionary center. A Scotch missionary to the Jews has long resided there, Rev. Mr. Rosenberg, with whom I enjoyed very pleasant intercourse, and who bore emphatic testimony to the character and influence of the deacon of the Evangelical Church. At present Adrianople has neither resident preacher nor teacher, and the great fields, white to the harvest, are unreaped. The 'Orthodox' Greeks are not friendly, but all Armenians are, and I have rarely enjoyed a visit to a school more than I did to this school in Adrianople. It is a school of 350 pupils, more girls than boys, with twelve teachers. As the head teacher led me to the kindergarten department, he remarked, 'We have coeducation here,' about half as many little boys as girls sitting together. There are 150 of these very bright-eyed, attractive little folks, in three grades. There are four grades above the kindergarten, boys and girls separate. I was greatly pleased with all I saw, and not least, you may be sure, when, as I bade good-by to the superintendent, after warmly commending the appearance of the school, he said, 'The impulse to all this comes from you Americans.'

"At Adrianople, I found the older, that is, the Armenian, portion of the evangelical community showing more

signs of spiritual life than I expected, and I came away with a deeper regret that the effort we made a little while ago to send a preacher, educated in our mission seminary, who preaches both in Turkish and Greek, should have failed of realization. The young Greek brethren are increasing in number, but they sorely need the guidance of a wise and permanent pastor. We had good audiences on Sunday and also on Monday evening, and there were thirty-one communicants at the Lord's Supper, Sunday afternoon. My visits to the Armenian school, taught by a Robert College graduate, and also at houses in the large village near the railroad station, three miles from the city, were very pleasant, as were those at houses and shops in the town.

IN CONSTANTINOPLE.

"The prayer meetings in Gedik Pasha district, which this winter I have the privilege of attending, are full up to and beyond the capacity of the rooms in our school building in which they are held, 120 persons often being present, and the brethren are free and very earnest in their prayers. During this Week of Prayer, the Greek brethren have separate meetings and both meeting places are filled to overflowing, and the spirit shown fills us with hope and gladness.

"The need of a church building here is a desperate need, a hope still, though a hope long deferred. Government opposition in this and in some other matters is just now accentuated to such a degree, that we feel sure, from past experience, that a reaction must come soon. We are obliged to send out our Sunday school lessons this year by installments, thankful that we can send them at all.

"Convictions of mine which have grown stronger with the years have deepened the past months. The Oriental children of your faith, your prayers, your gifts *will grow*, as your own children of the West do. *Count on that.* Into higher grades they will push. High schools will fill up, till their narrow confines burst. They can be educated, not through schools only, but through a Christian press, up to a period when they will fill the most important and influential places among their people, as teachers, preachers, physicians and business men; as the mothers, the trainers, the molders of the men of the future; and they are educated at one third the cost of education in our country. These constitute the new race in Oriental lands."

Central Turkey Mission.

REVIVAL IN ZEITOON AND GEBEN.

MR. MACALLUM, of Marash, under date of January 10, says: —

"The Week of Prayer is being observed here with much blessing. I hope the meetings will continue for some weeks.

"There is a very interesting revival in progress in Zeitoon. I was there recently, and found that although they have no pastor, and no prospect of getting one, instead of being discouraged, the church took hold of the promises and a rich blessing was poured out upon them. There is a simplicity and a depth in the life of this church that always makes a visit spiritually helpful to the missionary. Geben, too, another of our outstations, where our cause has seemed very backward, has been passing, for nearly two months, through an unprecedented work of grace that has moved the whole town to its foundations. The usual opposition offered by the Gregorian Church to spiritual progress has shown itself here too, but in vain. The work is in the charge of a young preacher, who was able to take only a

partial course in the seminary, and who, when he entered on this course, was a Gregorian himself. He has a great desire to pursue his theological studies further, but he has not the necessary means. The other day I had a letter from him in which he inclosed an appeal to be received into the seminary again, and his feelings had been so strong that he 'dropped into poetry.' It is the first time I have ever received an application for admission to the seminary in verse!

"On New Year's Day we had over six hundred callers."

REVIVAL AT AINTAB.

Dr. Merrill, of Central Turkey College, sends the following joyful tidings of a work of grace throughout the whole community at Aintab. His letter is dated January 24: —

"The Week of Prayer has been followed by two weeks of great blessing. There were nightly meetings during the Week of Prayer at each of the churches, and at the college and at the girls' seminary there were meetings each morning. All the meetings were helpful and well attended. Friday night, in a way that is now seen to have been providential, several of the college boarding students were led to attend the meeting at the Second Church, and, in spite of impending examinations, to stay to the after meeting, and there, after much struggle, to make a complete surrender to God. God honored their surrender, and they had thenceforth a new testimony to make for him. Next morning at college they began to speak, but the time was all too short, and at the request of the students, a meeting was set for the afternoon when there was no work. The meeting began at one o'clock. The leadership was definitely understood to be with our ever present Lord. Some had thought of only an hour's meeting, but the minutes went by, filled with testimony, confession, surrender, prayer and song, till after five. Boys were drawn from preparation for examinations to the meeting and to preparation for Christ's examination. Transformations were wrought in individuals by the Spirit within a few minutes. Many entered upon a new life that day.

"A union meeting was planned for the next morning at the Second Church, to give the boys a chance to tell of the wonders they had seen in their own lives. The meeting began an hour before noon, but instead of being of ordinary length, it lasted without intermission till half-past four, replacing the regular preaching service. It was a wonderful meeting, occupied with testimony, exhortation, confession and prayer. In the evening again there were meetings at the churches and in the college.

"The same day, in the girls' seminary there came a change, and the girls began to tell what they had found, and asked to have the meetings continued into the next week. At noon, the same day, some of the college students spoke at the hospital in such a way that several were moved to ask for prayers, and the evening service, conducted by one of the physicians, was very impressive. At the orphanage also, during these two days, there was another manifestation of this same work of grace.

"During the two weeks since these events, there have been nightly meetings in the city, in each of the churches (Armenian Christians being excepted). At the First Church there has been good attendance and increase in warmth, and a number of new voices have been heard in confession and prayer. At the Second Church, in addition to work among the young people, interest has centered in the surrender of a number of prominent men, who are widely known and control considerable business in the city. This has included confession of past wrong-doing and expression of readiness to make restitution. At the Third Church, leading men and others who

were opposing have surrendered to Christ, and there has been a great awakening in the church. At the college, all the boys have been touched. Many, including a number of seniors, have found the life, and are rejoicing in it. At the hospital, several men have been ready to testify of the help they have received, and thank God that they were brought to the hospital to hear what they never had heard before. At the girls' seminary, girls already Christians came to a better understanding of the Christian life and received blessing. Girls have been reached by God, to whom nothing had been said directly by any individual. At the orphanage, more than half of the children have been specially helped and about ten, whose lives had given reason for anxiety, show marked change. This blessing is of God. We rejoice in it and give thanks. The work is still going on. We pray that God may accomplish among us his will."

Marathi Mission.

THE NEEDS OF SHOLAPUR.

MR. GATES wrote from Sholapur on January 15, after receiving word of the appropriations made for the work of that station: —

"In the district under my care there are eight churches, two of which are self-supporting, eight preachers and fourteen day schools. A careful estimate, by the financial committee of the mission, of the funds needed to carry on this work for the current year is 3,955 rupees, about $1,360. The Prudential Committee wisely seek to avoid a debt this year, and have appropriated only fifty-four and one-half per cent of what the mission asked for. This means that if I am to keep on with the work as it is, I shall have to become responsible for 1,800 rupees besides what the Board can give. The alternative is to close some of the schools and dismiss some of the agents. I have been over the list carefully to see what the result will be of closing each school and dismissing each agent. I cannot think that any wise man would advise me to dismiss an agent without making every effort to sustain the work as it is. On account of reductions in previous years, I have drawn in here and there as much as I thought wise. It has hindered our work, and people have come to think that we are not reliable for permanent work.

"I had been watching the receipts of the Board for a few months, and was encouraged at the prospect of better days. It seemed that we might look for an increase of allowances over last year. So I started work in three places where it had been given up for want of funds. Besides this, now, since the famine, the people are in a better state of mind to be reached than they ever have been, so that instead of contracting, I want very much to open new work in places where I am almost ashamed to say no. Take an example: in Undergao the people built a house for a school some years ago. A teacher remained there as long as I had funds for him. Now the people point to that house and remind me of their need. In Nanjari the mission has done almost nothing, but the work there has grown and a new church was organized last year, with eighteen members. At Hivre, the people have sent several children to our schools in Sholapur, but the need of a Christian family there, to influence the older ones, is great.

"If anyone can send help and revive hope, I shall be glad."

Foochow Mission.

ING-HOK.

MR. SMITH writes rejoicingly of their life at Ing-hok, saying that he can now enjoy a good Chinese sermon and service, though he cannot yet preach the sermon. They are anticipating the ordination of their Ing-hok preacher soon, the church having issued a call for a council. Mr. Smith speaks of the excellent work done by Miss Chittenden in her school for girls, believing that the best results are sure to follow this form of service. He writes: —

"One day each week I go with one of my boys, as he goes from village to village, selling books and preaching to the people who gather to hear in the little country villages and farmhouses up in these mountain valleys. In ten months he has sold some 1,200 testaments and gospels, beside the daily telling of the gospel which, he says, he makes the most prominent. When one considers that these people are very, very poor; that in the past year prices have gone way up for rice, wood, fish — everything, in fact — because of drought, and the crushing indemnity, plus the extortion of the officials, it is certainly a remarkable showing that the sale of books continues from month to month.

"On these tours I have been able to see the Christians and learners and adherents of Christianity in their home villages, and it is a very great satisfaction to find that so very largely it is true, they are the most intelligent and best people in their communities. The demands of the Protestant Church are surely telling on the class of people attracted — the firm demand of total abstinence from opium and liquor and of abstinence from law cases. What an opportunity is before these bright Chinese boys! How they are likely to shine and prosper in their generation, if only for the love of Christ they will cleanse their lives and live for the gospel and according to the gospel!"

Japan Mission.

TUMULTUOUS MEETINGS IN SHIKOKU.

REV. S. L. GULICK of Matsuyama sends the following: —

"Although we are accustomed to speak and to think of Japan as now ready if not eager to hear the gospel, yet a recent occurrence suggests how easily the present attitude might be changed to one of keen or even bitter opposition. As our experience of the past month will help us to appreciate the real religious situation in Japan today, it may be worth while to record with some degree of care what has taken place.

"Let me begin with the remark that Marugame is a town in the vicinity of Kompira, one of the three most famous shrines of Japan, which 900,000 pilgrims are said to visit annually. Kōbō Daishi (Kōbō, 'the great teacher'), founder of the popular Shingon sect of Japanese Buddhism, lived in this vicinity 1,000 years ago and has long been venerated as a mighty deity. Marugame is famed for its religiosity, superstition, immorality and general belatedness as compared with the rest of Japan.

"Christian work has been carried on here for twenty years or more, but with little effect. We have a few faithful Christians, mostly from other places. But in the large majority of cases those who have been Christians elsewhere do not let that fact be known on coming to Marugame. Were they all to take a bold stand and ally themselves with us, we should have quite a church. On account of the popular opposition, for many years it was impossible for us to rent a preaching place. By a piece of

good fortune, three years ago, however, we were able to secure a commodious and central preaching place. Here for three years our meetings have been regularly maintained; yet the audiences have been very, very small, not more than six to eight persons attending in the mornings, all Christians, and perhaps from fifteen to twenty in the evenings. Special occasions might bring together something of a crowd, but such occasions have been rare. When special theater meetings have been held and the best speakers in the Kumi-ai body have been secured, noisy opposition has rendered the speaking almost inaudible.

"On January 4th of this year, Mr. Kimura, who has done some quite effective work in other places, began a series of three meetings in Marugame. The first two meetings were fairly successful, some fifteen persons raising their hands at the after meetings, indicating their desire to become Christians. This fact, much exaggerated, was reported to the Buddhists, together with the sarcastic criticisms made by the speaker on current Buddhist superstitious practices, such as the worshiping of Buddha's bones, some of which have recently been brought from Siam to Japan with great pomp and at great expense. The report was circulated that the Christians were gaining many adherents and that unless the Buddhists should develop a counter movement, Buddhism in Marugame would be utterly destroyed. They accordingly came in force the third night, and by tumultuous shoutings made it impossible to accomplish anything. That last meeting was a failure.

PREACHING UNDER DIFFICULTIES.

"But the Buddhists wished to demolish Christianity by logic as well as by bare shouting. They accordingly asked Mr. Takahashi, the resident evangelist, whether he would have a public discussion with them; he replied that he would be willing to answer any questions they might put to him after his regular sermon. They accordingly came in force on the following Sunday evening, 200 or more crowding in. The discussion lasted about five hours, the palm of victory being assigned by many to Mr. Takahashi. Impartial hearers were much disgusted by the methods and arguments of the Buddhists and correspondingly impressed with Mr. Takahashi's statements, some of them afterward expressing the intention of studying Christianity. This unexpected result of the discussion still further enraged the Buddhists. On the following Sunday (January 18) they came again in force, determined this time that no preaching should be heard. It so happened that I was there and spoke that evening. The Buddhists said that I had been brought in on purpose by Mr. Takahashi, because he had felt himself defeated the previous week. The crowd gathered early and gradually increased until there must have been nearly if not quite 300 present. During Mr. Takahashi's sermon their plan was to keep up continual loud talking so that his voice could not be heard. I doubt if a score of people heard one half of his address. I admired the way he kept on. As I wished to be heard, I proposed a hymn, to which I played an accompaniment. As the majority had never heard such a thing before perfect silence was instantly secured. Knowing that the sermon I had prepared on the Kingdom of God would have not the slightest effect on the antipathetic crowd before me, I changed my subject and began speaking of the great differences between different peoples and how strange they seem to each other. I spoke of some curious customs Occidental and Oriental, getting the audience into a laugh. I then began to contrast the Western idea of God to the Japanese, all listening in-

tently and with apparent satisfaction to what I was saying. I was following a line of thought I have used successfully in many theater meetings when other speakers had failed completely to hold the audience.

BUDDHIST METHODS.

"On this occasion the ring-leaders saw that unless they did something immediately I would succeed in giving the people a good idea of the Christian conception of God; they accordingly began to yell. I had made the statement that I have not yet found a shrine where the ultimate, supreme Japanese deity is worshiped, shrines innumerable being dedicated to lesser and dependent deities; we in the West worship only the supreme being as God. Forcing their way up from the very rear through the closely packed rooms, three or four fellows came right up beside me, one putting his face to within two or three inches of mine, shouting fiercely that I must stop preaching such insults; they would not allow me to delude the people any longer. The chief Japanese deity, *Ame-no-mi-naka-nushi-no Kami, is* worshiped, they shouted; when I asked where, they declined to tell. Addressing the crowd one man said he would not tell that 'hairy foreigner,' but that in a few days he would give a lecture on the subject and tell them all about it. As though they needed information on that subject!! Half a dozen men would ply me with questions, and whenever I attempted to make a reply a score of yells would drown my voice completely. I said I wished to make my meaning plain. A dozen replied that they did not wish to have it made plain; they did not wish to hear me further. When I said that they might then go home and let those hear who wished to, they said they would not let anyone hear me. Although the law forbids the breaking up of meetings by rowdies, and although two policemen were present, they did nothing but smilingly tell the people to sit down.

"This tumult continued some fifteen to twenty minutes, when for some reason the speaker's table on which the lamp stood was roughly jostled. Fearing the lamp might fall and set us on fire, I seized it and handed it to a man in the rear, who thoughtlessly carried it off, leaving us in the dark. That was the rowdies' chance. They stood up and began to push; fusuma and shoji were smashed, hibachi upset and broken, and in the midst of the row some one threw a stick two inches in diameter and three feet long at Mr. Takahashi, hitting him on the head. Fortunately it struck only a glancing blow on the forehead, doing no serious damage.

UNDAUNTED.

"Soon the lamp came back and the police required the people to sit down. The leader of the opposition said to me, in the most insulting language, 'You (o maye) being only a hairy foreigner (ketōjin) we forgive, but this Takahashi, being a Japanese, we have some questions to ask him.' After a little more tumultuous talk, Mr. Takahashi announced that the meeting was closed, whereon the rowdies raised a derisive shout of victory and slowly dispersed, although quite a large crowd hung around the door for over an hour. Shortly after closing, a group of thirty to forty men came back into the preaching place with the proposition that Mr. Takahashi hold a public discussion with them in the theater, the audience to judge as to the result. In case judgment be given adverse to Christianity then Mr. Takahashi should agree to leave the city. He replied that as the question was an important one he would think it over and reply on the following day. The leaders of this rowdy gang declare that they are going to drive Mr. Takahashi out. It is accordingly a very inopportune time for him to leave

for Kumamoto, as he has already agreed to do. I therefore went promptly from Marugame to Osaka, saw Mr. Osada, President of the Japanese Home Missionary Society, and arranged to have Mr. Takahashi stay on two months longer. We are also planning for a series of special meetings, for, thanks to the advertisement given us by our Buddhist friends, many people are now ready to listen to what we have to say, being quite disgusted with Buddhist tactics.

"Under the advice and with the help of Mr. Osada, I have written a letter to the Governor of Kagawa Prefecture, telling of the row described above, and asking if it will not be possible for the police to preserve better order in the future.

"In closing I would note that although we are accustomed to speak of the Japanese as being now much interested in Christianity, the real fact is that the numbers of those thus interested, in proportion to the whole population, is very, very small. All the Protestant Christians do not number 40,000 active church members. If we should make an exceedingly liberal estimate of all Greeks, Roman Catholics and Protestants, with their adherents, and everybody having even only a slight interest in studying Christianity, I doubt if we should reach the one million mark. What are they among Japan's 45,000,000, or even in comparison with the twenty to thirty million who are still very largely under the influence of popular and superstitious Buddhism? In case some event should suddenly stir the emotions of the masses and a resolute, reckless and resourceful leader should arise and take advantage of it to attack the Christian community, we might find ourselves for a short time in a position of no little peril.

"In the sixteenth century Christianity had gained a much larger proportion of the people, and particularly of the ruling class, than it now has; it is believed that the Christians numbered about a million out of a population of say twenty million, and among them were scores of men and women of the highest social and political rank. Yet they were successfully exterminated. I do not think any such overwhelming calamity can overtake the Christians of Japan in this century, nor even such an one as the recent Boxer uprising in China. Japan is too completely open to the world. Still it is by no means unlikely that we may have occasional mutterings of Buddhist discontent and opposition. It may even break out into riot and bloodshed before the police can control it. The complete triumph of Christian truth in Japan, and even readiness on the part of all the people to hear it preached, must still be waited and prayed for for many decades and possibly for centuries."

ITEMS FROM THE MISSIONS.

Turkey.

The Bible and the Turks. A missionary in Eastern Turkey writes: "It is gratifying to me to find so many of our people thinking and praying about the conversion of the Turks. A great deal of quiet work is already being done through conversation and consistent example. Also the circulation of the Bible is not being neglected. This is one thing we can do. A society in England, for a number of years past, has given me five pounds a year for the free distribution of the Scriptures. I have given as many to Turks as I could find opportunity for, especially to prominent men, both civil and military. Without exception they accept the Bible gratefully and read it, too."

Out of Their Poverty. Miss Fenenga, of Mardin, Eastern Turkey, forwards one Turkish lira to the American Board,

the gift of the Christian Endeavor Society of Mardin, which the girls wished devoted to Christian work in China. Miss Fenenga says: "This is half of the sum raised by these girls for a year, and it is really pitiful to take the quarter of a cent given by some of them, but I know it is just this spirit which we wish to cultivate in them."

The Week of Prayer. "The Spirit of God seems to be poured out in nearly every portion of the Central Turkey Mission." Miss Webb, of Adana, reports that "during the Week of Prayer we have been having three services a day at the church, a half hour prayer meeting for the workers at daybreak, a woman's meeting at noon, and a general service of prayer in the evening. The early morning meeting and about half of the other meetings are to be continued another week."

Bulgaria.

The Zornitza. The mission paper, the *Zornitza*, which it was hoped might attain to a list of 1,000 subscribers, but which it was feared might not exceed 500, now reports 1,200 regular subscribers. It is published at Philippopolis. From the book depot at Philippopolis, during the last year, there have been sold in that mission station 1,556 copies of the Scriptures, and 4,663 copies of mission books.

India.

The Lower Castes. A prominent Hindu paper published in Bombay, the *Subobh Patrika*, in a recent issue had an article on the rapid advance of Christianity among the lower classes in India. In this article it acknowledges the fact of growth, which cannot be denied by anyone. It also acknowledges that Christianity is elevating these lower classes. It asks disbelievers to go into the homes of Christians, who have originally come from the lower castes, and see the tidiness of their houses, the attention to the education of the children, and their pious demeanor, and compare it with what may be seen in the houses of those not Christians.

Choosing Jesus. A Hindu boy whose father is an influential village priest attended one of our schools some years ago. The schoolmaster was an earnest Christian and faithful in his work. He inspired the boy with an unquenchable thirst for an education and a higher life. For two years, by the consent of his father, the boy has been studying in the Melur boarding school. His development has been most satisfactory, and he joined the Melur church in December. Vacation came and he went home, but in a few days he came back saying that his father had given him two choices. He said: "I will send you to school and give you a higher education, on condition that you renounce Christianity and take your old name of Karupanan (the name of a Hindu idol). If you will not do this I will disinherit you. Choose ye this day." And "Paul" chose Jesus with the cross, but with a full hope of winning the crown.

Help from Hindus. Mr. Jeffery, of Melur, of the Marathi Mission, writes: "As we work with the undisguised purpose of supplanting Hinduism and establishing Christianity, it is not surprising to have many of the Hindus earnestly oppose us. But some among them often give us their hearty support in the work. I am just opening a new village, which is possible through the special help of some friends in Chicago. The work is for the outcaste people. The high caste people have tried to hinder the work in various ways. The village chief officer was educated in our mission schools, and although a high caste Hindu, he has rendered me the greatest service in this work. He has assigned land for the building and a house for the teacher, and has made a free grant of all the timber necessary for the buildings. He has personally encouraged the people to

put up the building by their own labor, and has inspired them with a desire for education. Moreover, when we go to that village to preach, he joins us and helps by saying: 'I have studied the Bible. It is a good book. Jesus was God. We all should worship him.'"

China.

From Shao-wu. Mr. Walker reports a delightful conference of native preachers and missionaries at Shao-wu. Among other exercises were three addresses on, (1) How to help the eyes of the Christians to read the Bible, (2) How to help the ears of the Christians to hear the Bible, (3) How to help the mouths of the Christians to talk the Bible. A German pastor from Shanghai, who knows Arabic, came to Shao-wu and went to the Mohammedan mosque, where he astonished the worshipers by reading out of their Arabic books. When these people inquired what he "had in that box," he gratified them by taking out his violin and playing for them. It was a strange thing for a German pastor and professor of Arabic to be playing a violin in a Mohammedan mosque in China.

Crowded Services. Dr. Ament writes from Peking January 6: "We are in the midst of the Week of Prayer. As most of the confusion of the past two years has gone and the people's minds are somewhat at rest, we are holding good meetings, and the interest is evident. But we have no place in which to meet. Our street chapel, which is our present meeting place, does not even hold our own congregation, much less the union meeting. Our regular services are held in two places, and the ladies are in a state of mind at the shutting out of the school girls. But there is no help for it."

Japan.

Handicapped. In a recent letter from Dr. J. D. Davis, of Japan, he says: "I think I am safe in saying that three or four thousand dollars more money for the general work would double the efficiency of the Japan Mission this year. For a mission that is costing the churches at home $85,000 a year to be thus handicapped for a few thousand dollars, with all the wealth that is in the hands of the Christians of our constituency, is too lamentable for expression."

The Doshisha. The interdenominational character of the Doshisha, which also illustrates the spirit of Christian comity and coöperation that now prevails in Japan, is shown by the fact that the president of the Doshisha is an elder in a Presbyterian church, two of the principal professors are Presbyterians, one is a member of a Methodist church, one is a Baptist, and two members of the Board of Trustees are Episcopalians.

Thanks First. Mr. Newell, of Niigata, reports their very happy celebration of Thanksgiving Day, but adds: "By the kindness of Providence it was not till the next day that the news reached us that the Board had cut down our appropriations for evangelistic work from $1,000 to $880. We were awfully glad that we got in our thanks first! That news caused a long conference that night after the prayer meeting (Friday), and I didn't get in until about 12 o'clock. Next day we had a meeting of all workers within call, and spent the afternoon in struggling with the grave problem."

NOTES FROM THE WIDE FIELD.

AFRICA.

PRESENT WORK IN THE CONTINENT. — Much has been done for the evangelization of Africa, but a vast work still remains before the church of God shall

have done its duty in the evangelization of that continent. The *Christian Express* of Lovedale brings together some facts in regard to Africa which are quite impressive. According to this article in the *Express*, 104 Protestant missionary organizations are at work in the continent and are using the Word of God, which has been translated in whole or in part into 117 languages or dialects. In the line of education there are 8 colleges, 59 theological and training schools, 83 boarding and high schools, 63 industrial training institutions, 2 medical schools for training nurses, several kindergarten and some thousands of primary and village schools. In the line of medical missions there are 43 hospitals and 107 dispensaries, where, on an average, 150,000 patients are treated each year. There are 3 leper hospitals, 23 homes for rescued slaves and 13 orphanages; there are 33 mission presses and 31 mission magazines. Notwithstanding all this, the great mass of heathenism in the continent has hardly been touched.

Prisoners to become Preachers. — A most interesting fact is reported from South Africa, showing that among the Boer prisoners who were captured and sent to St. Helena, Ceylon, India, and the Bermudas, a work of grace has been going on, so that no less than 175 young men during their exile have formed a purpose to become missionaries to the heathen. This movement was fostered by some ministers of the Dutch Reformed Church, who found in the prison camps an unusual opportunity for spiritual work. It seems that some ministers became voluntarily exiles that they might seize this opportunity for Christian service. In the spiritual awakening which was the result, many of these young Boer prisoners were not only converted, but resolved to give their lives to Christ for service in the missionary enterprise. These 175 young men who have returned to South Africa pledged for this work are most of them under twenty-five years of age. They have been placed in training where they can continue their education, and the various Dutch churches of South Africa have undertaken to provide for their support. One congregation adopted twenty-one of these students, involving an annual contribution of $2,500. All this betokens a new spirit in South Africa, and gives great promise for a speedy advance in the evangelization of that portion of the continent.

The Sleeping Sickness. — We have heretofore made allusion to that most singular disease which, so far as we know, first appeared on the Congo and has since broken out in Uganda, where 10,000 deaths from this cause have been reported in the last thirteen months. A patient, when attacked, falls into a slumber from which it is difficult to arouse him, and he falls back into sleep until the end comes; for there are few, if any, who recover when attacked. The increase of this disease is causing great alarm in all parts of Africa, and the English government has sent a scientific commission to Africa to study the disease and seek a specific for its cure. It is now believed that it is caused by a parasite in the blood, and the guilt of disseminating this parasite is laid upon the mosquito. This is a heavy load to lay upon that insect, in addition to what is now believed concerning him as to the dissemination of malaria. But the matter is most serious, and is causing no little commotion in all parts of Africa.

Railroads in. — It is not easy to keep pace with the reports of new railways, either in construction or definitely planned for, within the Dark Continent. A railway line is now opened so that one can go from Cape Town, by way of Buluwayo and Fort Salisbury, to the port of Beira on the east coast. A train *de luxe* is now run for 1,500 miles north of Cape Town to Buluwayo. The main line of the Cape and Cairo Railroad will cross the Zambesi at Victoria Falls, 300 miles north of Buluwayo, and that point will be reached, it is expected, the coming autumn.

An African's Description of the Railway. — A native of Uganda, who accompanied the Prime Minister on his way to the coronation of King Edward, wrote to his friend about the Uganda railway, giving the following description of it: "My friend, I can tell you the Europeans have done a marvelous thing to make the railway and the trains. They fasten ten or fifteen houses together and attach them to a fireplace, which is as big as an elephant, and the road it goes on is as smooth as the stem of a plantain. It goes as fast as a swallow flying, and everything you see outside flies past you like a spark from a fire. If it were to drop off one of the bridges not one in it would be saved, for it goes dreadfully quick. The hills it passes are as high as those of Koki, and they have bridged over great valleys so deep that you cannot see the bottom when you are going over them."

INDIA.

The Power of Caste. — The abject servility of the lower castes and of the outcastes in the presence of those whom they regard as of a higher grade is one of the sad features of life in India. A missionary in South India reports a visit which he paid to a village magistrate who himself was not of a high caste, though a caste man. While talking with this magistrate, a pariah came bringing a letter, and this is what happened: "First the pariah took off his shoes; then he went to the other side of the road and stood in a deep gutter, into which the village filth was swept. He took off his turban, placed his forehead in the dust, and began to address the great man in terms such as he would have used in addressing the Almighty. And all the time the magistrate was regarding him with inexpressible scorn, and heaping terms of contempt upon him."

CHINA.

Foot Binding in China. — Whatever may be thought as to the slowness of the Chinese in introducing promised reforms, the purpose of the government is clearly expressed in certain lines. An imperial edict issued last year removes the prohibition, which has been in force for at least 200 years, of intermarriage between the Chinese and the Manchus. The edict says: "We command that Manchu and Chinese, whether officials or people, be allowed to intermarry. Let there be no bigoted adherence to old custom." The same edict refers to the ancient custom of the Chinese women of foot binding, and speaks of it as "an injury to the good order of creation," and the edict continues: "Hereafter, let the officials and gentry all exert themselves to gently persuade and lead the people, and cause them all to understand, in the hope that this old custom may be gradually abolished." The reform will undoubtedly be gradual, but it will come in time.

POLYNESIA.

New Guinea. — Rev. Mr. Turner, of New Guinea, reports a great feast, held under Christian auspices, in which people gathered from all quarters. There were present twenty-six native chiefs, many of them having been leaders in wholesale riots and massacres. They all bowed together fervently in prayer, and after the addresses the great feast was spread, followed by games and by many expressions of good will. Mr. Turner exclaimed: "And what a gathering! Who is there that can look upon it without saying, 'This at least is prophetic of the dawn of a better day in this part of the interior of New Guinea?' Think of it! Here is a company of some 1,100 natives, many of whom have not seen one another before; if they have, it has only been when facing one another in battle array. And here are gathered together representatives from at least forty-five different villages: villages which, in many cases, have left each other severely alone; or, if they have

had any dealings with one another, it has been in terms of war, bloodshed, terrorism, and death."

MISCELLANY.

BIBLIOGRAPHICAL.

The Price of Africa. By S. Earl Taylor. United Society of Christian Endeavor, Tremont Temple, Boston, Mass. Price, in cloth, 50 cents; in paper, 35 cents.

Amid the various efforts to attract the attention and so secure the obedience of our young people to the Lord's last command, none seems more promising than that of which this book is the result. It is the first of a series of mission study text-books which are to cover the whole world of missions. It is issued by the United Society of Christian Endeavor, and the editors are Prof. A. R. Wells, of that society, and Mr. S. Earl Taylor, chairman of the General Missionary Committee of the Epworth League. Their names are a sufficient guarantee of the excellence and attractiveness of these "Forward Mission Study Courses." The motto chosen for this volume is that great sentence of Dr. Livingstone, "Anywhere, provided it be FORWARD."

In this age of clubs, which busy themselves with all sorts of secular pursuits, why should the history and the progress of the kingdom that is coming, the noblest work on earth, be left out? What company of young people but would have their mental horizon broadened, their moral natures braced, and their spiritual life quickened and deepened by the studies here outlined?

The plan and the details are so clearly and helpfully marked out in the introductory suggestions of this volume, "The Price of Africa," that there need be no difficulty in making a start. Given an interested and energetic leader and secretary, success is assured. Some of the first pages of the book are given to an account of missionaries whose lives have been laid down for Africa, showing the cost of her redemption. Four great lives are then selected, each as representing a different type of missionary endeavor. Two were laymen and two were ministers — Livingstone and Cox — the latter the first missionary of the American Methodist Episcopal Church to Africa — Good, of the Gaboon, and Mackay, of Uganda.

The Bible. Translated into easy Wenli (Wunle). By Bishop Schereschewsky.

Bishop Schereschewsky's work in Bible translation began not far from forty years ago. He was one of the Peking translators of the New Testament, and he continued the work alone through the Old Testament. For this work he had some peculiar qualifications. By birth a Jew, he was thoroughly familiar with the Hebrew Bible. He had several years of schooling in this country, and here he studied for the ministry. He had a keen mind, and a thorough equipment for the work, including a fine command of the Chinese language. He had, also, a thorough missionary consecration, and especially a consecration to the work of Bible translation, the great work of his life.

Some ten years ago his health utterly broke down, and it seemed plain to all that his life work was done. Not so to him. He had still the partial use of his hand, and with great labor he could strike the keys of his typewriter, and wearily spell out the Romanized Chinese sounds. It was at once pathetic and inspiring to see him at his work. To this work he has given himself with indomitable patience and marvelous persistence, going through the entire Bible at least twice, reviewing the old Mandarin translation, and again rendering the whole into an easy written style. All this time he has been seriously handicapped, in working by himself, without the aid of

a Chinese scribe. But he has accomplished his task, and has now given his translation of the entire Bible to China.

It may not be amiss here briefly to compare this work with the translation, also in the easy classical style, now making, the work of a Committee specially chosen for the task.

1. *The Style.* The style of Bishop Schereschewsky's translation is almost a model of clearness and simplicity. Two things he has always insisted upon, (1) that the words shall yield a clear, intelligible sense; and (2) that the original shall be rendered into good idiomatic Chinese. The translation of the Committee, mentioned above, sometimes halts a little, while the Bishop's style always moves on with an even flow.

2. *The Literalness.* The Committee has ceaselessly striven to produce a translation which shall faithfully represent the original text, in a good style, if possible, yet willing to sacrifice something of the style, in order to preserve the meaning or the flavor of the original. The Bishop has also bestowed great labor on the original, but, in multitudes of instances, he has finally been satisfied to give a more or less paraphrastic turn to the expression for the sake of the style.

3. *The Figures.* The Bible is *full* of beautiful and striking figures. The Bishop, with many translators, has been often content to give the *idea*, or pretty nearly the idea, in the language of ordinary prose, the figure being entirely omitted. The Committee, on the other hand, has taken the greatest pains to give, as in the versions of the West, the figure itself. In a few instances the style has somewhat suffered, but the meaning is generally clear.

4. *The Meaning.* It is impossible to translate the Bible without at times appearing as a commentator. The Committee has, however, sought to give, as nearly as possible, the *language* of the original, often susceptible of different interpretations, leaving it to make its own impression, just as in King James' and the Revised English versions. In the Bishop's version there is more often no doubt left as to the interpretation of a passage, that sense being given which he judges to be the correct one. The result is that the version, to a much greater degree than that of the Committee, reflects the translator's theological beliefs.

It may not seem out of place in this review to give some of the chief reasons for the creation, in 1890, of three committees for the translation of the Bible into three different forms — a Higher Classical, an Easy Classical, and a Mandarin Colloquial. These reasons were: —

1. In order to secure in China translations, in a good, chaste style, as close as possible to the original text.

2. In order to secure different versions which, being translated on the same principles, and harmonized, should plainly be *the same Bible.*

3. In order to produce a version in the Mandarin Colloquial which could be understood when read, wherever the Mandarin is spoken, or by *at least two-thirds of the people of China.*

I cannot but hope that these versions, undertaken by the vote of a large representative body of missionaries in China, and upon which an immense amount of labor and time and money are being expended, will at length be accepted as the standard versions for China. Meanwhile, for two decades or more, Bishop Schereschewsky's Old Testament will continue to be the book for China, itself, like the coral reefs, a fine foundation for other versions to be built upon, and a worthy monument of a noble life work.

It need only be added that the three versions now in process of translation are still *tentative* versions, upon which criticisms are sought, and upon which the final work of criticism and harmonizing is yet to be done.

Chauncey Goodrich.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

See page 141 for the call for special union in prayer during Passion Week.

With thanksgiving for the revivals reported from many mission fields, let there be earnest prayer that these religious awakenings may be permanent and may extend throughout all stations in which our missionaries are laboring. (See pages 157 and 162.)

For the Deputation about to be sent by the Board to Africa: that those who are to undertake this duty may be under the divine protection and may be wisely guided in their investigations and counsels, so that a blessing shall come to the missions they visit. (See page 142.)

ARRIVALS ABROAD.

November 3. At Chisamba, West Africa, Miss Margaret W. Melville and Miss Diadem Bell.

December 15. At Bailundu, Rev. and Mrs. William E. Fay and Miss Elizabeth B. Campbell.

January 13. At Madura, India, Rev. and Mrs. John P. Jones, D.D.

ARRIVALS IN THE UNITED STATES.

January 7. At San Francisco, Miss Gertrude Cozad, of the Japan Mission.

February 14. At San Francisco, Miss E. Pauline Swartz, of the Japan Mission.

DEPARTURES.

March 7. From New York, Miss Eva M. Swift, returning to the Madura Mission.

March 11. From San Francisco, Rev. and Mrs. George H. Hubbard, returning to the Foochow Mission.

DEATHS.

September 30. At Minneapolis, Rev. Newton H. Bell, who went as a missionary under the American Board to Mardin, Eastern Turkey, in 1874. On account of the failure of Mrs. Bell's health they were compelled to return to the United States, and were released from the service of the Board in 1876. His classmate and friend, Rev. R. M. Cole, of Bitlis, writes of Mr. Bell as a most earnest, devout, faithful student and worker, and as a man of more than ordinary ability.

November —. At Tung-cho, North China, infant son of Rev. and Mrs. Howard S. Galt.

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Auburn, High-st. Cong. ch.	14 00	
Bath, Central Cong. ch.	65 32	
Belfast, 1st Cong. ch.	50 00	
Biddeford, 2d Cong. ch.	22 27	
Farmington, 1st Cong. ch.	53 76	
Hallowell, Cong. ch.	21 00	
South Paris, 1st Cong. ch.	13 20	
Westbrook, Cong. ch.	94 24	
York Village, 1st Cong. ch.	15 00	348 79

NEW HAMPSHIRE.

Barnstead, Cong. ch., Mrs. J. E. Blanchard, 3; B. W. Jewett, 2.65,	5 65	
Bartlett, Cong. ch.	10 00	
Bath, Miss Grace Gilbert,	1 00	
Dunbarton, 1st Cong. ch.	3 50	
Exeter, Phillips Cong. ch.	100 00	
Goffstown, Cong. ch.	32 25	
Hinsdale, Cong. ch.	4 70	
North Hampton, Cong. ch.	18 10	
Seabrook and Hampton Falls, Cong. ch.	3 00	
Tamworth, Cong. ch., 22; Charles H. Dow, 10,	32 00	
West Lebanon, Cong. ch.	9 72	219 92

Correction.—In March *Herald*, item acknowledged Rev. S. P. Leeds, Hanover, was contributed for work in the Philippines, 5 00

214 92

VERMONT.

Burlington, S. S. Tinkham, Thank-offering,	10 00	
Cornwall, Y. P. S. C. E., toward support Rev. D. S. Herrick,	3 68	
Granby, Cong. ch., for native worker, Zulu mission,	20 00	
Hartford, Cong. ch., E.	20 00	
McIndoes, Cong. ch.	11 50	
Milton, Mrs. D. S. Meeker,	1 00	
Pittsford, Cong. ch.	60 52	
Randolph Centre, Cong. ch.	9 25	
Shoreham, Cong. ch.	8 75	
Wells River, Cong. ch.	29 85	
Westminster, Cong. ch.	21 85	
Weybridge, Cong. ch.	17 00	
Woodstock, Cong. ch.	19 73	233 13

MASSACHUSETTS.

Amherst, No. Cong. ch.	55 00	
Andover, Friend,	10 00	
Ashland, Cong. ch., Henry Denham,	10 00	
Attleboro Falls, Central Cong. ch.	31 27	
Auburndale, Cong. ch.	8 35	
Ballardvale, Union Cong. ch.	59 45	

Beverly, Dane-st. Cong. ch., toward support Rev. R. Winsor, 240 00
Billerica, Cong. ch. 8 50
Boston, Immanuel ch. (Roxbury), 675.48; Shawmut ch., 431.96; Eliot ch. (Roxbury), 225.25; Park-st. ch., 116; Union ch., 100; Winthrop ch. (Charlestown), 58.15; Mt. Vernon ch., 50; Y. P. S. C. E. of Pilgrim ch., toward support Dr. F. C. Wellman, 25; Highland ch. (Roxbury), 20; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 10; Mrs. E. S. Clark, 20; A friend, 1.50; Jewels, 1.20, 1,734 54
Brookfield, Mrs. Oliver W. Means, 100 00
Brookline, Harvard Cong. ch. 403 77
Cohasset, 2d Cong ch. 54 00
Concord, Trinitarian Cong. ch. 32 91
Conway, Cong. ch. 15 00
Cotuit, Cong. ch. 5 01
Cummington, Village Cong. ch. 10 00
Douglas, 1st Cong. ch. 7 00
Dracut, Central Cong. ch. 5 00
Easthampton, 1st Cong. ch. 11 71
Erving, Cong. ch. 3 00
Fitchburg, Finnish Evan. Mission ch. 14 60
Hawley, 1st Cong. ch. 2 75
Haydenville, Cong. ch. 11 38
Holyoke, 2d Cong. ch., 58.43; 1st Cong. ch , 31.84, 90 27
Lee, Cong. Sab. sch., for catechist, India, 50 00
Lowell, High-st. Cong. ch., for native preacher, Foochow, 283.04; Eliot Cong. ch., toward support Mrs. C. D. Ussher, 100; 1st Trinitarian Cong. ch., 96.79, 479 83
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 15.26; Cong. Sab. sch., for do., 6.28, 21 54
Melrose, Orthodox Cong. ch., to const. Mrs. Abby S. Burr, H. M. 196 40
Merrimac, 1st Cong. ch. 17 04
Newbury, 1st Cong. ch. 18 22
Newton Centre, Maria B. Furber Mis. Soc., for medical work, Marsovan, 15 00
Northampton, 1st Cong. ch., toward support Dr. and Mrs. F. T. Tucker, 49 10
Oxford, 1st Cong. ch. 5 00
Pepperell, Cong. ch. 24 25
Plainfield, Y. P. S. C. E., toward support Rev. C. T. Riggs, 14 00
Princeton, Rev. and Mrs. C. A. White, for "Arthur" ch., Madura, 60 00
Raynham, 1st Cong. ch. 9 64
Reading, Cong. ch. 20 00
Salem, Tabernacle ch., of which 60.02 toward support Rev. D. S. Herrick, 63 50
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 27 03
Somerville, Highland Cong. ch. 17 95
Spencer, 1st Cong. ch., toward support Rev. S. C. Bartlett, 500 00
Springfield, Hope Cong. ch. 29 69
Stoneham, Y. P. S. C. E., for native helper, care Rev. G. D. Wilder, 25 00
Stoughton, 1st Cong. ch. 3 74
Sudbury, Mrs. Lucy S. Connor, 25 00
Taunton, West Cong. ch. 3 00
Townsend, Cong. ch. 10 71
Walpole, Cong. ch. 9 70
Ward Hill, ch. of Christ, 2 00
Webster, 1st Cong. ch. 59 93
Wellesley, Friend, 25 00
West Springfield, 1st Cong. ch. 11 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 10 00
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 200; Union Cong. ch., 126.42, 326 42
——, In memory of Chas. C. Burr, 100 00— 5,153 20
Legacies.— Boston, Martha E. Hill, by Lewis Kennedy Morse, Ex'r, 100 00
Braintree, Rachel R. Thayer, 414 00
Newburyport, Chas. H. Coffin, by Albert D. Bosson, Adm., add'l, 162 48
Northampton, Numan Clark, add'l, 20 50——696 98
5,850 18

RHODE ISLAND.

Barrington, Cong. ch. 34 20
Kingston, Cong. ch. 127 00
Pawtucket, Park Place Cong. ch. 36 37
Providence, L. M. Kendall, 2 90
Slatersville, Y. P. S. C. E. 5 57——206 04

CONNECTICUT.

Bethel, A Friend, 5 00
Branford, H. G. Harrison, 25 00
Bridgewater, Cong. ch. 7 20
Broad Brook, Cong. ch. 6 45
Chaplin, Cong. ch. 21 25
Coventry, 2d Cong. ch., by Hattie E. Gilbert, 38 61
East Hampton, 1st Cong. ch. 13 81
Easton, Cong. ch. 10 00
East Windsor, 1st Cong. ch., for native preacher, Turkey, 50 00
Enfield, 1st Cong. ch. 70 00
Gilead, Cong. ch. 23 00
Goshen, Cong. ch. 63 55
Kensington, Cong. ch. 25 47
Ledyard, Cong. ch. 6 84
Meriden, 1st Cong. ch., N. F. 5 00
Middletown, Cong. ch., toward support missionary, 59 75
Naugatuck, Cong. ch. 150 00
New Britain, South Cong. ch., Men's S. E. Union, for Zulu Mission, 12 10
New London, Mrs. J. N. Harris, 1,000 00
New Milford, 1st Cong. ch., toward support Rev. J. E. Walker, 87 01
North Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood, 19 62
North Guilford, Cong. ch. 18 00
North Stonington, Cong. ch. 29 00
Norwich, 1st Cong. ch., toward support Mrs. E. H. Smith, 150 00
Oxford, Cong. ch. 17 05
Salisbury, 1st Cong. ch., toward support Dr. F. D. Shepard, 17 31
Simsbury, Cong. ch., of which 112 toward support Rev. J. E. Merrill, 119 47
South Glastonbury, Cong. ch. 29 67
Stafford Springs, Cong. ch. 31 50
Suffield, 1st Cong. ch. 21 05
Terryville, Two Friends for native preacher, Madura, 30 00
Thomaston, 1st Cong. ch. 21 50
Wallingford, 1st Cong. ch. 100 00
Westminster, Cong. ch. 7 57
Wilton, Cong. ch. 23 05
Windham, So. Windham Branch of Cong. ch. 1 70
Woodbury, 1st Cong. ch. 6 10— 2,522 63
Legacies.— Coventry, Mrs. Mary J. K. Gilbert, by Hattie E. Gilbert, Ex'r, 500 00
Glastonbury, Chas. Shipman, add'l, 452 59——952 59
3,275 22

NEW YORK.

Brooklyn, Clinton-av. Cong. ch., Ladies' Guild, 125 ch. of the Pilgrims, add'l, 70; So. Cong. ch., 34.62; Flatbush Cong. ch., Ladies' Union, 25; Zachariah Jellison, 25; "J. R.," 5; J. O. Miles, 3, 287 62
Cortland, H. C. Ranney, 10 00
East Bloomfield, Mrs. Eliza S. Goodwin, 3 80
Elizabethtown, 1st Cong. ch. 11 00
Flushing, 1st Cong. ch., 97.50; Charlotte A. Lathrop, 4.15, 101 65
Groton City, Cong. ch. 8 50
Lebanon, Cong. ch. 2 20
Little Valley, Cong. ch. 6 00
Middletown, 1st Cong. ch. 2 14
New York, Trinity Cong. ch., 12.40; Mt. Hope Cong. ch., "A friend in Christ ch.," 25; Broadway Tab., A friend, 25; J. H. Lane, 250; Mrs.

Edith Palmer Foote, 100; Mrs. S. F. Blodget, 50, for No. China, 462 40
Niagara Falls, 1st Cong. ch., of which 36.50 from Rev. Arthur C. Dill, 63 70
Perry Center, Cong. ch. 11 37
Pitcher, Cong. ch. 6 65
Riga, Cong. ch. 5 00
Riverhead, Sound-av. Cong. ch. 18 10
Rockaway Beach, 1st Cong. ch. 2 63
Royalton, 1st Cong. ch. 7 25
Rutland, Cong. ch. 17 25
Siloam, Cong. ch. 9 00
West Bloomfield, Thank-offering, 10 00
West Winfield, Immanuel Cong. ch. 13 00
Wilmington, Cong. ch. 2 00
Woodhaven, 1st Cong. ch. 18 74—1,080 00
Legacies.—Franklin, Hannah M. Brainerd, 474 25
1,554 25

NEW JERSEY.

Newark, Belleville-av. Cong. ch. 11 00
Vineland, Cong. ch. 3 15——14 15

PENNSYLVANIA.

Edwardsdale, Welsh Cong. ch. and Sab. sch., 15; Bethesda Cong. ch., 3, 18 00
Forest City, Bethany Cong. ch. and Sab. sch., 7 00
Lander, M. E. Cowles, 20 00
North Ebensburg, Cong. ch. 5 00
Pittsburgh, Welsh Cong. ch. 5 00
Pottstown, Ernest Clapp Noyes, 25 00
Scranton, Providence Welsh Cong. ch., for native worker, care Rev. J. P. Jones, 25; Friend, 100; Miss R. J. Sears, 5.10, 130 10
Spring Creek, W. M. Soc. 1 00——211 10
Legacies.—Philadelphia, Dr. Samuel Ashhurst, by Richard Ashhurst, Ex'r, 1,817 16
2,028 26

VIRGINIA.

Falls Church, Cong. ch. 7 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 350; Y. P. S. C. E. of 5th Cong. ch., toward support Rev. W. L. Beard, 10, 360 00

NORTH CAROLINA.

Beaufort, Ladies' Mis. Circle, 3 00
Southern Pines, Cong. ch. 86 38——89 38

SOUTH CAROLINA.

Charleston, Joseph E. Hubbard and Brother, for native helper, India. 15 00

GEORGIA.

Antioch, Cong. ch. 3 00
Atlanta, 1st Cong. ch. 1 50
Baxley, Mt. Olivet Cong. ch., 4.75; Friendship Cong. ch., 2.25, 7 00
Columbus, Cong. ch. 4 00——15 50

FLORIDA.

Daytona, Cong. ch., 21.44; J. S. Blymyer, 5, 26 44
St. Petersburg, Cong. ch. 7 13
Tavares, Cong. ch. 8 75——42 32

ALABAMA.

Hilton, Antioch and Rosehill churches 1 00

TEXAS.

Dallas, Central Cong. ch. 10 00
Huntsville, Mrs. J. H. Hendrick, 1 00——11 00

INDIANA.

Terre Haute, 1st Cong. ch., Friend, 1 00

KENTUCKY.

Berea, R. E. Short, 400 00

MISSOURI.

Riverdale, Cong. ch. 2 05
Springfield, Ger. Cong. ch. 7 21——9 26

OHIO.

Atwater, Cong. ch. 21 63
Chillicothe, Plymouth Cong. ch. 2 22
Claridon, Cong. Sab. sch., toward support Rev. J. H. Dickson, 25 00
Cleveland, Bethlehem Cong. ch. and Sab. sch., 68.44; Mr. and Mrs. W. A. Hillis, 10, 78 44
Dover, Cong. ch. 20 00
Kelloggsville, Cong. ch. 3 80
Oberlin, 1st Cong. ch. 54 30
Paddy's Run, Cong. ch. 20 00
Plain, 1st Cong. ch. 5 13
Ravenna, Cong. ch. and Sab. sch. 20 70
Saybrook, Cong. ch. 11 75
Springfield, Lagonda-av. Cong. ch. 3 25
Youngstown, John J. Thomas, for student, Japan, 30 00——296 22

ILLINOIS.

Chicago, Kenwood Cong ch., 328.28; Bethlehem, Cong. ch. Ladies' Mis. Soc., 10; Wm. E. Hale Fund, for relief and educational work among children, care Rev. R. A. Hume, 250; "John and Mary," 160, 748 28
Elgin, Mrs. Sarah E. Janes, 2 00
Farmington, Cong. ch. 12 10
Gridley, Cong. ch. 17 40
Joliet, Rev. S. Penfield, 10 00
Marseilles, J. Q. Adams, 50 00
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 27 78
Peoria, Union Cong. ch. 12 89
Sandoval, Cong. ch. 2 49
Yorkville, Cong. ch. 8 30
———, An Illinois friend, 6,000 00—6,891 24

MICHIGAN.

Greenville, 1st Cong. ch. 15 00
Hart, Mrs. I. M. Moore, 11 65
Hillsdale, Mary Smith, 10 00
Richland, Mrs. Harriet Miller, 6 00
St. Johns, 1st Cong. ch. 23 65——66 30

WISCONSIN.

Black Earth, Cong. ch. 9 40
Clintonville, 1st Cong. ch. 7 75
Elkhorn, Cong. ch., Kingdom Extension Soc. 30 00
Huron, Rev. and Mrs. John Willan, 2 00
La Crosse, 1st Cong. ch. 60 00
Mondovi, 1st Cong. ch. 9 10
Mt. Zion, Cong. ch. 5 00
Rochester, Cong. ch. 21 83
Stoughton, Cong. ch. 12 50——157 58
Legacies.—Oshkosh, Rev. Robert T. Evans, by Rev. A. H. Evans, Ex'r, 130 25
287 83

IOWA.

Anita, Cong. ch. 11 65
Atlantic, Cong. ch., of which 50 for native preacher, Madura, 63 00

Council Bluffs, Nathan P. Dodge,	100 00	
Dubuque, 1st Cong. ch.	120 50	
Goldfield, F. T. Philbrook,	5 00	
Hampton, 1st Cong. ch.	34 58	
Lewis, Cong. ch.	18 65	
Magnolia, Cong. ch.	3 95	
Prairie City, 1st Cong. ch.	5 62	
Toledo, 1st Cong. ch.	25 75	388 70

MINNESOTA.

Lake City, 1st Cong. ch.	19 46	
Mankato, Cong. ch.	13 72	
Minneapolis, Plymouth Cong. ch.	116 66	
West Duluth, Plymouth Cong. ch.	6 00	155 84

KANSAS.

Garfield, Cong. ch.	5 00	
Lawrence, Pilgrim Cong. ch.	3 54	
Lyons, B. D. Conkling,	8 00	
Wabaunsee, 1st ch. of Christ,	5 50	22 04

NEBRASKA.

Friend, 1st Cong. ch.	22 70	
Lincoln, Zion Ger. Cong. ch., of which 15 for India, 15 for China, and 15 for Africa.	45 00	67 70

CALIFORNIA.

Alturas, Cong. ch.	14 33	
Likely, Cong. ch.	7 45	
Redlands, R. H. Harris, for medical missions,	7 00	
San Diego, 1st Cong. ch.	156 55	
San Francisco, Sunset Cong. ch.	20 30	
Santa Rosa, Cong. ch.	5 00	
Sonoma, Cong. ch.	20 00	230 63

COLORADO.

Florence, Geo. K. Smith, deceased, 1; In memory of Jennie A. Bissell, 1,	2 00	
Hayden, 1st Cong. ch.	10 00	12 00

WASHINGTON.

Eureka, Cong. ch.	2 50	
Lakeview, 1st Cong. ch.	13 45	
Leavenworth, Cong. ch.	3 15	
Port Angeles, 1st Cong. ch.	15 55	
Seattle, Taylor Cong. ch., Rev. and Mrs. Samuel Greene,	10 00	
Steilacoom, Oberlin Cong. ch.	10 20	
Tacoma, Mrs. Frank C. Du Bois,	15 00	69 85

SOUTH DAKOTA.

Ashton, Cong. ch.	4 35	
Cheyenne River, Cong. ch.	2 12	
Little Moreau, Cong. ch.	61	
Meckling, Cong. ch.	4 00	
Moreau River, Cong. ch.	1 77	
Oahe, Cong. ch.	1 50	
Virgin Creek, Cong. ch.	40	14 75

MONTANA.

Columbus, Cong. ch.	5 00

ARIZONA.

Prescott, 1st Cong. ch.	16 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Italy, Florence, Friend,	50 00	
Austria, ——, "Betanie," 76.02; Bystrey ch., 5.73; Prague ch., for China, 31.04; Weinberge ch., for China, 69.43; Pilsen ch., 12.41; Klattan ch., 4.14,	198 77	
Turkey, Alacham, Nicola Kouzoujouk Oghlon, for Africa, 8.80; Talas, W. S. D., 150,	158 80	
Bulgaria, Salonica, Cong. ch.	8 80	416 37

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For sundry missions, in part,	12,944 44	
For touring in Macedonia,	110 00	
For touring in Sivas,	44 00	
For annual meeting expenses, Miss Graffam,	52 80	
For postage,	13 20	
For salary Mrs. F. B. Bridgman (aux. Manhattan ch., N. Y.),	50 00	
For teachers' residence in connection with the Abbie B. Child Memorial School Building at Diong-Ioh,	1,500 00	
For Miss Laura Farnham, to reimburse for school furnishings,	200 00	
(Primary Dept., 1st Cong. Sab. sch., Lyme, N. H.)	5 00	14,919 44

From Woman's Board of Missions of the Interior.

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer.*

	9,381 34
	24,300 78

MISSION SCHOOL ENTERPRISE.

Maine. — Sherman Mills, Washburn Memorial Cong. Sab. sch., 8.30; So. Berwick, Y. P. S. C. E. Two-cents-a-week Fund, 11.65,	19 95
New Hampshire. — Acworth, Y. P. S. C. E., 2; New Boston, Y. P. S. C. E. of Presb. ch., 3,	5 00
Vermont. — Bennington, 1st Cong. Sab. sch., 2.16; Chester, Cong. Sab. sch., of which 6.04 for India, 25.24; New Haven, Cong. Sab. sch., 7.94; Roxbury, Union Cong. Sab. sch., .31; Rutland, Cong. Sab. sch., 15; St. Johnsbury, No. Cong. Sab. sch., 15,	65 65
Massachusetts. — Berlin, 1st Y. P. S. C. E., for Armenian student, 25; Dennis, Y. P. S. C. E., for Africa, 10; Malden, 1st Y. P. S. C. E., 10; Medford, Mystic Cong. Sab. sch., 40; Middleboro, Thomastown Y. P. S. C. E. (1st Cong. ch.), 10; Norwood, Y. P. S. C. E., 1.25; Peru, do., 1; Saugus, Cong. Sab. sch., for China, 12; Southampton, do., 3.24; Swampscott, do., 2.95; Thorndike, Y. P. S. C. E., 8.89; Wakefield, Cong. Sab. sch., 8.34,	132 67
Rhode Island. — Peace Dale, Cong. Sab. sch.	20 66
Connecticut. — Bloomfield, Y. P. S. C. E., 5; Canaan, Pilgrim Cong. Sab. sch., for school in India, 10.12; Kensington, Cong. Sab. sch., 2.50; Milford, 1st Cong. Sab. sch., 6.24; New Milford, Y. P. S. C. E., 5; Ridgefield, 1st Cong. Sab. sch., 9.50; Windsor, Y. P. S. C. E., 2.54,	40 90
New York. — Briarcliff Manor, Y. P. S. C. E., 15; Deep River, do., for Madura, 3.50; Homer, Cong. Sab. sch., 21.48; New York, Broadway Tab. Cong. Sab. sch., 20; Smyrna, Y. P. S. C. E., 5,	64 98
Pennsylvania. — Le Raysville, Y. P. S. C. E., for India,	10 60
Georgia. — Augusta, 1st Cong. Sab. sch.	1 50
Florida. — Ormond, Union ch. Sab. sch.	8 21
Texas. — Helena, Cong. Sab. sch.	1 20

OHIO. — Ceylon, Cong. Sab. sch., 2; Cincinnati, Columbia Cong. Sab. sch., 3.50; Dover, Cong. Sab. sch., 4.15; do., Y. P. S. C. E., 2, 11.65

ILLINOIS. — Chicago, Mizpah Cong. Sab. sch., 1; Rockford Cong. Sab. sch., 8 51; Yorkville, do., 3.85, 13 36

MICHIGAN. — Baldwin, Y. P. S. C. E., 1; Williamstown, do., 2, 3 00

WISCONSIN. — La Crosse, 1st Cong. Sab. sch. 25 00

IOWA. — Des Moines, Greenwood Y. P. S. C. E., 5; Exira, Cong. Sab. sch., 12.16; Magnolia, do., 5, 22 16

MINNESOTA. — Campbell, Y. P. S. C. E., 1.55; Minneapolis, Plymouth Cong. Sab. sch., for Madura, 40, 41 55

KANSAS. — Muscotah, Y. P. S. C. E., for school in Madura, 12 50

NEBRASKA. — Ainsworth, Cong. Sab. sch., 6.90; Omaha, Saratoga Cong. Sab. sch., for day schools in India, 5, 11 90

CALIFORNIA. — Auburn, Y. P. S. C. E., for pupil Foochow High School, 5 00

WASHINGTON. — Lakeside, Cong. Sab. sch., .30; Prescott, Jr. C. E. Soc., 4.30; Walla Walla, Cong. Sab. sch., 15, 19 60

SOUTH DAKOTA. — Meckling, Y. P. S. C. E. 1 50

IDAHO. — Mountain Home, Y. P. S. C. E. 5 00

HAWAII. — Kalawao, Cong. Sab. sch. of leper settlement, 1 50

545 04

MICRONESIAN NAVY.

MASSACHUSETTS. — ———, P. 10 00

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — Honey Creek, Y. P. S. C. E., 2; Nichols, do., .50; St. Louis, Immanuel Y. P. S. C. E., 5; do., Hyde Park Y. P. S. C. E., 5, all for DeForest Fund, 12 50

ILLINOIS. — Byron, Y. P. S. C. E., 8; Canton, do., 10; Chicago, Gross Park Y. P. S. C. E., 4; Oak Park, 2d Y. P. S. C. E., 4.35; Peoria, 1st Y. P. S. C. E., 10; Rosemond, Y. P. S. C. E., 15; Stillman Valley, do., 5, all for MacLachlan Fund, 56 35

MICHIGAN. — Addison, Y. P. S. C. E., 1; Alba, do., 5; Atlanta, do., 1.08; Harrison, do., 2.80; Hopkins Station, do., .75; Kenton, Jr. C. E. Soc., .50; Moline, Y. P. S. C. E., 17, all for Lee Fund, 28 13

WISCONSIN. — Evansville, Y. P. S. C. E., 10; Mazomanie, do., 5; Sturgeon Bay, do., 3.83; Union Grove, do., 5; Waukesha, do., 5, all for Olds Fund, 28 83

IOWA. — Alden, Y. P. S. C. E., 11.35; Cromwell, do., 12; Emmettsburg, do., 5; Grinnell, do., 5.25; Strawberry Point, do., 1.45, all for White Fund, 35 05

MINNESOTA. — Aitkin, Y. P. S. C. E., 6; Rochester, do., 5, both for Haskell Fund, 11 00

KANSAS. — Topeka, North Y. P. S. C. E., for DeForest Fund, 1 00

NEBRASKA. — Chadron, Y. P. S. C. E., 5; Hastings, 1st Y. P. S. C. E., 7.50; Pickrell, Y. P. S. C. E., 5; Rokeby, do., 5.50, all for Bates Fund, 23 00

COLORADO. — Otis, Y. P. S. C. E., for Albrecht Fund, 1 77

NORTH DAKOTA. — Amenia, Y. P. S. C. E., 3.50; Harwood, do., 1.36, both for Haskell Fund, 4 86

SOUTH DAKOTA. — Lake Preston, Y. P. S. C. E., for Haskell Fund, 5 72

208 21

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Portland, Ocean Pebbles, Bethel ch., for pupil, care Miss S. R. Howland, 5 00

NEW HAMPSHIRE. — Amherst, Friend, through Rev. A. J. McGown, for orphans, care Miss Belle Nugent, 40; Bennington, Y. P. S. C. E., for Armenian ch., Bardezag, 5; Ossipee, Effie and Sarah Christie, for work, care Miss E. M. Chambers, 1.50; Tamworth, C. C. T., for school, care Rev. T. D. Christie, 2; Wolfeboro, Mrs. F. M. Newell, for use of Miss A. B. Jones, 25, and work in Smyrna, 5, 78 50

VERMONT. — Burlington, Mary C. Torrey, for pupil, care Miss S. N. Loughridge, 5 00

MASSACHUSETTS. — Boston, collected by Rev. G. H. Gutterson, for Pasumalai College, 3; So. Boston, Perkins Institute for the Blind, for school for the blind in Oorfa, 36.57; Fitchburg, Jr. Dept. of Calvinistic Cong. Sab. sch., for work, care the Misses Worthley and Osborne, 5; Haydenville, Y. P. S. C. E., Hattie J. Rice Memorial Fund, for native preacher, care Rev. C. A. Nelson, 21.95; Ipswich, M. N. T., for work, care Dr. G. C. Raynolds, 40; Lawrence, Trinity Sab. sch., for Boys' School, Cesarea, 20; Littleton, Y. P. S. C. E., for work, care Rev. E. Fairbank, 24.56; Northampton, Edwards Sab. sch., 3 classes, for work, care Rev. L. Bond, 4; No. Billerica, Mrs. E. R. Gould, for industrial work, care Rev. G. P. Knapp, 10; Stockbridge, Y. P. S. C. E., for pupil, care Rev. H. Fairbank, 19.43; Whitinsville, Miss A. L. Whitin, for organ and cyclostyle for Rev. A. Fuller, D.D., 105; Worcester, Miss E. C. Wheeler, for industrial work, East Cen. Africa, 1; ———, D. S. S., for work, care Miss H. J. Gilson, 15, 305 51

CONNECTICUT. — Fairfield, Mrs. M. W. Lyon, for work, care Rev. Lewis Bond, 40; Glenbrook, Union ch., Ladies' Mis. Soc., for pupil, care Mrs. E. S. Hume, 10; Goshen (Lebanon), Friends, for school, Pasumalai, 20; Middletown, Mrs. H. Lucentia Ward, for work at discretion of Rev. L. S. Gates, 15; New Britain, So. Cong. ch. members, for church building, Natal, 45; New Haven, Friends of Banyan City College, Foochow, for telescope and charges, care Rev. G. H. Hubbard, 392.50; New London, 2d Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; Norwich, 2d Cong. Sab. sch., for use of Mrs. E. G. Tewksbury, 9.08; Terryville, Y. P. S. C. E., for work, care Rev. J. H. Roberts, 5; West Haven, do., for native worker, care Rev. G. H. Hubbard, 24; Woodstock, Henry T. Child, for work, care Rev. E. H. Smith, 11, 581 58

NEW YORK. — Brooklyn, Lewis-av. Cong. ch., Fred C. Meacham, for work care Rev. G. H. Hubbard, 50; Catskill Station, Mrs. S. A. Jillette, for pupil, care Miss M. L. Matthews, 10; Deansboro, Cong. Sab. sch. and Young Men's Bible class, for work, care Rev. F. E. Jeffrey, 15.65; Malone, 1st Cong. Sab. sch., for work, care Dr. F. D. Shepard, 15, and care Rev. J. C. Martin, 15; New York, Chinese Sab. sch., Broadway Tab., for native helper, care Rev. C. R. Hager, 50; Rochester, So. Cong. ch., A. M. LaDu's Bible class, for work, care Rev. H. C. Hazen, 5; do., do. Y. P. S. C. E., for do., 15; do., do. Whatsoever Circle, for do., 10; So. Glens Falls, Rev. W. D. Eddy, for work, care Rev. C. N. Ransom, 6, 191 65

NEW JERSEY. — East Orange, 1st Y. P. S. C. E., for native preacher, care Dr. W. S. Dodd, 10; Glen Ridge, Mrs. Susan F. Campbell, for native preacher, India, 12.50; Plainfield, Y. P. S. C. E., for work, care Mrs. Tsilka, 50, 72 50

PENNSYLVANIA. — Balm, Ida McCord, for Bible reader, care Miss I. H. Curr, 10; Edwardsdale, Welsh Cong. ch. and Sab. sch., for use of Rev. J. P. Jones, 25; Philadelphia, Sam'l D. Jordan, for Lend-a-hand Fund, Ceylon, 5, 40 00

ALABAMA. — Talladega, Little Helpers, for pupils, care Miss S. R. Howland, 5; do., Friend, for do., 5; do., Friend, for catechist, Madura, 40, 50 00

INDIANA. — La Porte, Friends through Miss Ellen M. Stone, for Thessalonica Industrial School, 74.76; Richmond, Friend, through Miss E. M. Stone, for do., 1, 75 76

OHIO. — Akron, Rachel Davies, for work, care Rev. J. P. Jones, 10; Cleveland, Pilgrim Cong. Sab. sch., for work, care Rev. J. P. Jones, 35; Piqua, Friends, through Miss Ellen M. Stone, for Thessalonica Industrial School, 24.01; do., Mrs. Reiner, 5, and Mrs. Ida Sharp, 1, through Miss E. M. Stone, for do. 75 01

ILLINOIS. — Chicago, Pilgrim Y. P. S. C. E. of Mayflower Cong. ch., toward support native preacher, India, 22.50; do., Mrs. C. L. Goodenough, for work, Johannesburg, 37.50; do., Rev. E. M. Williams, for school, care Rev. H. K. Wingate, 25; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Naperville, Mrs. H. H. Rassweiler, for schools, Ceylon, 5; Payson, Rev. D. B. Eells, for native preacher, care Rev. R. Winsor, 25; Waukegan, Jr. C. E. Soc., for orphans, care Rev. James Smith, 7; do., Y. P. S. C. E., toward support native worker, care Rev. R. Winsor, 2, 125 00

MICHIGAN. — Muskegon, 1st Holland Christian Reformed ch., for work among Armenians, 20 80

WISCONSIN. — Fond du Lac, Union Service, through Miss Ellen M. Stone, 71 16

IOWA. — Ames, Cong. Sab. sch., for native helper, care Rev. C. R. Hager, 25.25; Grinnell, E. W. Clark, for tutorship, care Rev. G. E. White, 10, 35 25

MINNESOTA. — Minneapolis, 1st Cong Sab. sch., boys' class, for pupils, Talas, 15; do., B. W. Smith, for work, care Miss E. S. Hartwell, 30, and Miss M. E. Moulton, 20; do., W. H. Norris, for work, care Rev. H. C. Hazen, 7.50, 72 50

KANSAS. — Parsons, Rev. A. L. Gridley, for pupils, care Rev. I. J. Atwood, 16 00

NEBRASKA. — Lincoln, Zion Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 50 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Miss Sarah Louise Day, Boston,
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For pupil, care Miss C. R. Willard,	3 00	
For pupil, care Miss C. E. Bush,	5 00	
For pupil, care Miss C. E. Bush,	5 00	
For pupil, care Miss F. E. Hartt,	5 00	
For dresser, for Dr. F. Van Allen,	36 00	
For use of Miss M. L. Hammond,	50 00	
Toward horse for Rev. J. D. Taylor,	5 00	
Toward horse for Rev. J. D. Taylor,	4 00	
For pupil, care Miss H. Seymour,	25 00	
For pupil, care Miss G. McLaren,	25 00	
For pupil, care Miss A. M. Lord,	5 00	
For pupil, care Miss A. M. Lord,	3 00	
For Bible-woman, care Dr. W. O. Ballantine,	10 00	
For pupil, care Mrs. R. Winsor,	15 50	
For pupil, care Mrs. R. Winsor,	15 00	
For normal school work, care Miss F. E. Hartt,	70 00	
For work, care Miss F. E. Hartt,	5 00	
For Capron Hall Cottage,	10 00	
For work, care Rev. D. S. Herrick,	5 00	
For teachers' part of building, care Miss E. J. Newton,	16 00	
For Bible-woman, care Miss E. J. Newton,	20 00	
For additional rent, care Miss C. L. Brown,	20 00	
For windmill, for Inanda Seminary,	12 00	
For house for Miss Sarah Stimpson,	24 00	
For Aintab scholarship,	12 37	
For work, care Miss Ilse Pohl,	2 50	
For work, care Miss H. Seymour,	15 00	
For work, care Miss H. Seymour,	10 23	
For home for widows, care Mrs. R. Winsor,	175 00	
For work, care Miss B. B. Noyes,	2 30	610 90

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For pupil, care Rev. F. W. Macallum,	4 52	65 52

From INCOME NORTH CHINA COLLEGE ENDOWMENT.

For No. China College,	105 26
	2,659 80
Donations received in February,	47,269 47
Legacies received in February,	4,071 23
	51,340 70

Total from September 1, 1902, to February 28, 1903, Donations, $277,233.79: Legacies, $23,570.23 = $300,804.02.

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS. — Dedham, Mrs. E. A. Clark, 5 00

CONNECTICUT. — Hartford, Wethersfield-av. Cong. Sab. sch., 10; Kensington, Cong. Sab. sch., Mrs. S. M. Cowles' class, 10; do., Mr. and Mrs. S. M. Cowles, 10; So. Britain, Charlotte Mitchell, 10, 40 00

NEW YORK. — Brooklyn, Mrs. Peter McCartee, 10; Brushton, Rev. R. E. Andrew, 10; East Bloomfield, Y. P. S. C. E., 10; Flushing, Cong. Sab. sch., 14.53; Norwich, A. E. Benedict, 20; Oxford, Jared C. Estelow, 10; Seneca Falls, Presbyterian friends, through Annie E. Abell, 6.17; Walton, Mary E. Burgin, 10, 90 70

NEW JERSEY. — Englewood, Mr. and Mrs. J. H. Prentice, 10 00

DISTRICT OF COLUMBIA. — Washington, T. W. Fairfield, 10 00

MARYLAND. — Baltimore, E. G. Rowland, toward support Rev. F. M. Price, 10 00

OHIO. — Oberlin, Fred H. Angle, 1 00

166 70

ABBOTT FUND.

VERMONT. — Stowe, Y. P. S. C. E. 26 00

MASSACHUSETTS. — Petersham, Anna S. Dawes, 100 00

126 00

TWENTIETH CENTURY FUND.

RHODE ISLAND. — Central Falls, Cong. ch. 100 00

CONNECTICUT. — New London, Mrs J. N. Harris, 1,000 00

OHIO. — Akron, Rachel Davies, 5 00

WISCONSIN. — Eau Claire, O. H. Ingram, 524 10

1,629 10

Previously acknowledged, 96,203 93

97,833 03

For Young People.

UWAJIMA — THE GEM OF JAPAN'S INLAND SEA.

BY REV. DOREMUS SCUDDER, D.D.

It is a gem and no mistake. Nestled at the foot of high hills, the dark green of whose forests contrasts strongly with the paler patches of bamboo grass and the warm-hued outcroppings of light brown rock mosses, Uwajima lies snugly ensconced at the head of a long, narrow, land-locked harbor whose environing hills are carefully terraced, often clear to their summits. Queer

UWAJIMA HARBOR FROM THE DOCK.

little terraces they are, as the picture shows, the supporting stone walls in many cases higher than the breadth of the earth space so jealously hoarded. The little city of some 10,000 people boasts a fine castle hill, which commands a noble view and forms the public park.

Years ago an earnest young Christian was put in charge of the government telegraph office and began to let his light shine. It was not long before its attractive glow won the love of a sturdy samurai, who was lighted thereby to the Saviour. When I visited Uwajima, just before Christmas, this gentle-

man joyfully told me of his conversion, said he was the first fruit of Christian work in his city, and sent a message of love to the young man, now far off in Honolulu, who years before had led him to Christ.

Since that time the leaven has been working, and now Uwajima has two small churches, one connected with the Southern Methodists and the other with the Kumi-ai, or Congregationalists, of Japan. The place is hard to reach, lying off the direct route of travel. One must take a tiny Inland Sea steamer, for railroads are unknown there, and the mountains forbid even the venturesome *jinrikisha* from carrying the traveler to this ancient castle town. In all my wide journeying through this empire I have seen no more charming Christian work than this at Uwajima. Throughout the past twelve years of stress and storm, when nearly everywhere the hearts of missionaries have been bur-

TREE TERRACED HILLS NEAR UWAJIMA.

dened almost to breaking as one and another of the tried and proved disciples of Jesus have let faith grow cold and have slipped quietly out of the ranks of active Christians, too often bringing sad reproach upon the name of the Master, Uwajima has been one of the golden exceptions. Not one scandal nor any marked desertion has stained the fair name of Christian or brought disgrace to the army of the cross.

We who love the American Board may well be proud of Uwajima. First, because of our brave missionary, Miss Cornelia Judson. All alone, with no one to share the burden or the joy of the work, she has spent most of several years in this city. The mission has never felt that it would be right to station her there, because of the loneliness which often seems too great to be borne. Fortunately, Uwajima is also the home of Rev. W. P. Turner and his family, of the Methodist Church South, whose kind friendship is a great comfort. When-

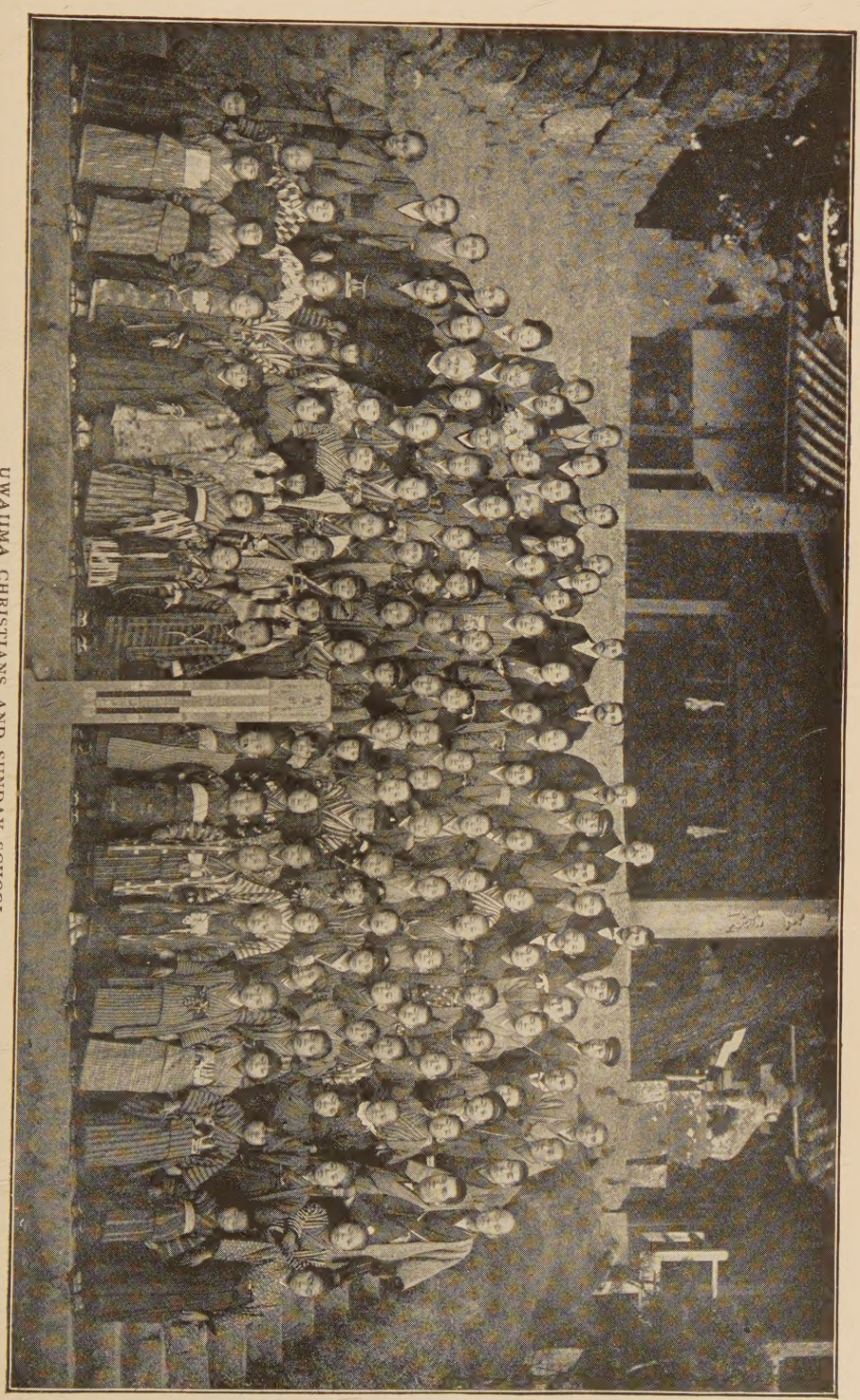
ever, in response to the demands of the work elsewhere, Miss Judson feels that perhaps it is time for her to leave, the people surround her in such numbers, begging her to stay, that her heart refuses to let her go. And if any one has ever had a rich reward for unselfish service and generous love, it is she. I wish all our home people could see her bodyguard of women, of all ages, more than fifty strong, as I saw them, service after service, last December. It was a glad sight. Think of a prayer meeting with an average attendance of over seventy-five per cent of the church members! The men, too, are in evidence, men of solid worth in the community.

THE OLDEST CHRISTIAN IN JAPAN.

Then there is the Sunday school. One hundred and eleven were present the Sabbath I was there. Remember the church numbers less than forty Christians. The Methodists, too, have a still larger school. If the proportion of Protestant Sunday school members to Christians in Uwajima held good throughout Japan, instead of less than 35,000 scholars, with over 41,000 church members — the figures reported in January, 1902 — there would be more than 160,000. See opposite the picture of this school and some of its friends. It is taken on the steps of a temple. Not all the children were able to be present on the picture-taking day. You see Miss Judson with her bodyguard of women grouped about her, the bright-faced boys and girls, and a number of the earnest men standing back and to the right, their successful pastor and leader, Mr. Matsumoto, in the midst of them.

In the foreground is an ingenious "Attendance Thermometer," with its two columns for "Last Sunday" and "This Sunday." The mercury for "This Sunday" stands higher in the picture. Whenever this happens a red flag of victory is displayed, and then you should hear the little folks clap their hands — for they know how to do this in Japan. It is a sad day when "Last Sunday" wins and a white flag of defeat for Progress is hung over the victorious column. Such a thermometer would not be a bad thing in American Sunday schools.

Uwajima also boasts the most aged Christian in the empire. She has



UWAJIMA CHRISTIANS AND SUNDAY SCHOOL.

by no means been a disciple of Jesus for the greatest number of years, as she was led to the Saviour only about ten years ago. Her picture makes her look older than she really appears when you meet her. I had the pleasure of calling upon her one Sunday afternoon. Her name is Ichikawa Takise, and she is just a round one hundred years old. A bright old lady she is, too; once a favorite household servant of the daimyō, she is now quite poor but very happy, able to take her daily walk to the home of the Methodist missionary, who is one of her dearest friends and to whose church she belongs. She said to me: "I expect every day to go to heaven, but still I am here. How good it will be when the Saviour calls me home."

But although Uwajima has these two bright Christian centers, not one person out of every hundred there is yet a follower of our Master. The great mass of the city is still without God and without hope. My last half hour in the place was spent visiting the temple called *Warei*, which might be translated "Spirit of Japan." It was founded some hundreds of years ago to keep fresh the memory of a noble knight, Yambei Seibei by name, who died for his lord. Crowds of pilgrims constantly visit it, and its story is enough to win the love of true-hearted people everywhere. But alas! it is the center of sad superstitions. Just in front of the flight of stone steps leading to the shrine stands the "godtree," the bark of which is worn smooth by the hands of people who rub and caress it, hoping thus to carry off the blessing of the god. Here also is the famous bronze horse of Uwajima, its back green with age, but its face bright as though polished daily. The man in the cut, rubbing the eye, tells the story. Doubtless he has some eye disease, or fears he may have some day, so he rubs first the bronze eye and then his own. Hardly ten minutes of any day pass without a repetition of this scene. While I stood by, a number came to rub the eye or caress the face or add to the extra polish on the tip of the nose, and then to transfer the virtue to some stricken part of their own bodies by corresponding rubbing.

SACRED BRONZE HORSE, WAREI TEMPLE, UWAJIMA.

As long as Uwajima's godtree and bronze horse welcome their thousands, we of America will gladly send our heroic missionaries to tell the story of salvation through Christ, and of the ever-present love of our Heavenly Father.